

Zion's Herald

WEDNESDAY, OCTOBER 11, 1905



THE TENANT

THE LATE FREDERIC LAWRENCE KNOWLES

[Written when on a visit to his father at Tilton, N. H., a week before he was taken ill, and found among his unpublished MSS. after his death.]

*THIS body is my house -- it is not I ;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are ?
What though the crumbling walls turn dust and loam --
I shall have left them for a larger home.
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot !
When thou, clay cottage,allest, I'll immerse
My long-cramp'd spirit in the universe.
Through uncomputed silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarch'd the dividing sea.
This body is my house -- it is not I.
Triumphant in this faith I live, and die.*



The Field Secretary's Corner

FROM Old Town I went to Brewer for the evening service. It was my privilege to preach in this church last April on Conference Sunday, but no canvass was made at that time; so I seized this opportunity to again meet the people and present the HERALD.

The history of the Methodist Church in Brewer dates back as far as 1844. At that time Rev. S. H. Beale, an honored member of the East Maine Conference for many years, came to this circuit, preaching at North Brewer, Eddington, Orrington, and other points. He remained here two years, and remembers distinctly the going out of the original toll-bridge in 1846. In 1848 the Maine Conference was divided, all the territory east of the Kennebec River being called the East Maine Conference, and about the same time the circuit was given the name of North Brewer and Brewer Mission, holding its first quarterly conference at North Brewer, Oct. 25, 1848. The records show that the pastoral support that year was placed at \$325.

The first church was erected in 1853, services previously having been held in the Town Hall. In that year, however, a lot having been previously secured at a cost of \$250, a church was built at an expense of nearly \$3,000. The society being small and poor, this required tremendous sacrifice and effort, but the heroism and loyalty of such men as Jas. G. Swett, David B. Doane, and Elias Bowden, brought the enterprise to successful completion, and the church served as a place of worship for fifty years, giving way, in 1903, to a beautiful and commodious edifice of tinted granite with gray granite trimmings. The church is tastefully furnished and decorated, with oaken pews, stained windows, and all the appointments of a first-class city church. It is a credit to our denomination and an ornament to the city. Rev. G. M. Bailey is the pastor, and is greatly beloved by his people. Growing congregations and increased interest are attending his ministry, and all departments of the work are prospering.

At the close of the service I crossed to Bangor to take the electric to Old Town, where I was being entertained. Waiting for the car, a young man approached me, and informed me that he was at the service in Brewer with his brother, who accompanied him, and they wished to subscribe for the HERALD. Two fine, sturdy young men they were, from Newfoundland, strangers here, but, being Methodists, they had begun aright by hunting up a Methodist church, and happening to drop in that night, had heard me and wished the paper; so there on the street corner I took two subscriptions, and the HERALD will now come to them with a cheery message every week. May it be a blessing to them as they read!

Eddington is one of Mr. Bailey's outside appointments, and after our canvass on Tuesday, I went out with him. A ten-minute ride on the electric, then a brisk walk of about a mile, brings us to the ferry. A horn hanging on a post summons the ferryman, who soon rows us across, and a walk of half a mile brings us to the little church, where a small company gathers for the week-night service. I remember this little church when, years ago, Rev. W. T. Jewell was pastor, and I at Orono. It is one of the old appointments, having been a part of the circuit sixty years ago when Rev. S. H. Beale came to Brewer. It is in the midst of a small community, but gives evidence of the old-time fervor and zeal so common in the early societies, but now largely gone from our modern churches. Mr. J. F. Perkins, Mr. Gordon, and others have been long connected with the church

and are loyal in their devotion to its interests. Although but a small number were present, I yet secured three new names, these representing the different families there.

Then out into the darkness, with the Northern Lights shooting their fiery darts into the heavens, and the myriad stars overhead. We cross the river, climb the heights beyond, catch the electric, and are carried back to Brewer, a pair of weary itinerants ready for a night's rest.

From Brewer I went back, according to promise, to assist Rev. J. W. Price in his special meetings at Clinton and Benton. I preached for him Wednesday and Thursday evenings, securing several new names, incidentally, and from there went on to Newport, where I was met by Rev. M. C. Hill, our pastor there, who assisted me in a thorough canvass of his people. Newport is a pretty little town, with fine residences, wide streets, and an air of business and enterprise. Lake Sebasticook is but five minutes' walk from the depot, and here we have an ideal sheet of water, whose wooded shores afford a hiding place for scores of charming retreats from the dust and heat of the city. Organized Methodism in Newport dates back about fifty years. Occasional preaching was had long before, as the hardy circuit-rider came and went, but not until 1850 did the Methodists have a home of their own. In that year the Methodist Church and society of Newport purchased a lot and erected their first church edifice. The lot was purchased of Benj. Shaw for \$50, the location being at the corner of Shaw and Centre Streets, and the building committee were authorized to expend \$1,700 in its construction. The auditorium had a seating capacity of about two hundred and fifty, with a vestry in the basement. Improvements were made both externally and on the interior in 1884 while Rev. I. H. W. Wharf was pastor, when the tower was changed and a bell purchased; and again in 1888, Rev. J. Tinsling, pastor, when the exterior was painted in colors and the interior changed by reversing the pews, substituting new windows, painting and frescoing, the entire cost, about \$700, being raised by subscription. Generous aid was given by friends of the church, making it possible to purchase a parsonage in 1877. Notable among the friends was the late Nathaniel Severance, who gave \$600 in aid of the enterprise, while the late Dr. C. B. Ladd and several others contributed generously. In 1897, while the late Rev. C. E. Springer was pastor, improvements upon the parsonage buildings were made at a cost of some \$350, which was all paid by subscriptions, so that when Rev. T. S. Ross became pastor in 1900, the society was entirely free from debt, and in possession of a comfortable church and parsonage.

In March, 1901, the property on the corner of Main and High Streets was purchased for a church and parsonage lot, and May 18, 1902, the new church was completed at a cost of about \$10,000, including the lot, was dedicated practically free from debt, with free pews, and rightly named, "The People's Methodist Episcopal Church," the balance needed to pay for the same being pledged. Much credit is due Rev. T. S. Ross, who served as pastor for three years, and whose term expired in April, 1903, for the success of the enterprise, and among the memorial windows in the church is one to his name in grateful appreciation of his memory. The present pastor is Rev. M. S. Hill. The church is modern in design, an

ornament to the town and reflects credit on the members of the society and church. Mr. Hill is an indefatigable worker and is held in high esteem by the people of Newport. In addition to his own work, he is also supervisor of schools.

F. H. MORGAN,

36 Bromfield St., Boston.

Reception to Rev. Dr. and Mrs. Franklin Hamilton

THE home coming of the pastor of First Church, Boston, Rev. Franklin Hamilton, Ph. D., after fifteen months' spent in traveling, was made the occasion of a most delightful and very largely attended reception which was tendered to Dr. and Mrs. Hamilton, Thursday evening, Oct. 5. The parlors of First Church were elaborately decorated in Japanese style, with two large American flags back of the pulpit and a large white banner which bore the greeting: "Welcome Home." Because of the illness of Hon. E. H. Dunn, Mr. George E. Atwood presided over the formal exercises. Bishop Mallalieu and Dr. John Galbraith, presiding elder of Boston District, received with Dr. and Mrs. Hamilton. The ushers were young men. A goodly number of students from both the School of Liberal Arts and the School of Theology of Boston University were present, this being made the occasion of their annual reception. Mr. E. O. Fisk was to have made the address of welcome for the church, but a letter from him written en route to Dr. Strong's sanitarium, Saratoga, N. Y., conveyed his greeting and welcome. This was read by Mr. George Taylor. Mr. Alexander Chalmers took Mr. Fisk's place and made a very happy address, welcoming the general guests of the evening, the students, and, especially, the pastor and wife; he closed with these words: "It fills our hearts with joy to have you returned to us; we open our hearts to you both, and pledge to you our support."

Mrs. Mabel P. Smith, in behalf of the church, presented to Mrs. Hamilton a basket of beautiful flowers. Dr. Galbraith welcomed the home-comers, for the preachers, in a speech that was brotherly, strong, and earnestly and directly evangelistic in its touch upon the conditions now facing the church. Dean W. M. Warren, in a brief, pleasing, and attractive address, spoke of the value of the church relation to the student. Dr. Hamilton began his response by saying, "I thank you for this wonderful reception, and for your kind thoughtfulness." He then paid grateful tribute to those who had carried his work during his absence, and gave a brief, interesting outline of his trip. Music was furnished by Miss Martha Baker, daughter of Captain L. D. Baker, piano solo; Miss Caroline Whyte, soprano solo; and Mr. Silver, basso solo. Refreshments were served.

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Woman Guardians for the Intoxicated

THE authorities of Berlin, in Germany, have lately adopted an innovation of decided interest to sociologists in the line of a woman protectorate for drunkards. The members of the service — who wear a simple uniform similar to that of the Salvation Army, allowing them to be entirely free in their movements while at the same time appealing to the intoxicated man or woman entirely by virtue of their womanhood — are generally sent out in pairs, though this is not an invariable rule, and are assigned to certain sections of the city. They are constantly at work, and seek to help the intoxicated person, when found, to his feet, and to guide him to the nearest station. If the degree of intoxication is such that the unfortunate cannot walk, he or she is literally carried to a place of shelter. The work is beset with difficulties, and is yet in the experimental stage. If it succeeds, it may be extended throughout Germany. In any case it is significant that women should be chosen for this work, as it affords conclusive evidence of the fact that the world is realizing more and more the value of appealing in every case to the higher instincts of fallible or fallen men.

Unique Locomotive for South Africa

A UNIQUE type of locomotive, illustrated in a recent number of the *Scientific American*, has been introduced into service for working heavy freight trains over the severe grades and sharp curves encountered on the Rhodesia railway, which has recently been extended to Kalomo, ninety miles to the north of the Victoria Falls, and which is destined to form a very important link in the projected Cape-to-Cairo railway. This engine is divided into three main portions — the superstructure and two steam-driven trucks. Each bogie is in itself an engine, with a pair of cylinders, valve motion, brake gear and sanding gear complete. The whole of the superstructure rests on two long girders, carried at two pivot points on the six-coupled trucks. The engine can pass around curves of three chains radius without

causing the slightest injury to the road-bed. In addition to the advantage of traversing these severe curves, the line of pull from the engine itself is kept in a position which reduces the side resistance at the pulling end. The steam is carried from the front end of the boiler by means of ball-and-socket joints to each pair of cylinders. The exhaust of the front bogie is carried through the smoke-box, and is sufficient to keep up a draft through the fire-box, and so maintain steam. The exhaust steam of the hind bogie is passed into the atmosphere, but could be utilized either to increase the draft or for an exhaust steam injector, if required. The engineer supplies steam to both sets of cylinders by one movement of the regulator handle. The locomotive is now drawing regularly twice the train-loads formerly hauled by the most powerful locomotives on the Rhodesia railroad.

Crime in London

THE report of the London Commissioner of Police for 1904 shows that strong efforts are being made to render London one of the safest cities in the world. The authorized strength of the London metropolitan police force is nearly 17,000 men, who are expected to protect a population of about 7,000,000, all of them, as one of the London papers admits, "more or less tainted with original sin." Yet of that huge population only 126,530 were arrested during the year, while in addition 112,723 defendants were "summoned" for trivial offences. One Londoner in twenty-eight appeared before a magistrate in obedience to some form of compulsory process, but in thousands of instances the offences charged were petty breaches of the laws on the highways, for the London police keep a very strict watch on the streets. Statistics of arrest do not afford, it is true, a wholly reliable method of determining the relative amounts of virtue or vice in cities or other communities, as the enforcement of the law may be stricter in some places than in others, resulting in a greater number of "summonses;" but, so far as can be judged by the figures quoted, London, while it ought to be better, might be worse.

Carnegie Dumferline College

THE new College of Hygiene and Physical Training instituted by the Dumferline Carnegie trustees was formally opened at Dumferline, Scotland, Oct. 4, by Lord Linlithgow, secretary for Scotland and vice-president of the Council of Education in Scotland. Lord Linlithgow in his address expressed the belief that there is great need in Scotland for a thorough system of physical training for

young people, and for a careful study of the laws of health in schools. This college is the latest scheme devised by the Carnegie trustees to expend the large income received yearly from the \$2,500,000 given by Andrew Carnegie for the benefit of Dumferline, his native city. The high-class concerts that have been provided by the trustees are said to have been failures. A school of music has been founded, and a brass band has been formed. When Mr. Carnegie gave this princely sum to Dumferline he also presented to the town Pit-tencreeff Glen and Park. The Carnegie Trust has a supervision over the Park, and a considerable amount of money has been spent in restoring the historic relics on it and in beautifying the property.

State of Moresnet Abolished

A N agreement has been reached between the Belgian and Prussian Governments for the cession to Belgium of the neutral territory of Moresnet, in exchange for a strip of land adjoining the town of Eupen, in Prussia, eleven miles from Aix la Chapelle. The existence of Moresnet, as the smallest independent State in Europe, dates from the Treaty of Aix-la-Chapelle. Later the little State was put under the joint protectorate of Prussia and the Netherlands. Moresnet hardly covers one and a half square miles, and has a population of 3,433. This nook of territory belonged to Austria from 1793 to 1814, but in 1816 it was agreed by the Netherlands and Prussia, both of which then claimed it, to let the people of that section rule themselves, and since then Moresnet has been a republic governed by two elected commissioners. The operations of gamblers — who obtained a concession to open a casino, and who agreed to build electric railways to near-by towns, mountain parks and institutions, and so to share the profits of the roulette tables with every citizen of the republic — caused the loss of independence. The inhabitants of Moresnet preferred to be annexed to Belgium rather than to Prussia, as they hope for greater liberty and less of military despotism under King Leopold.

Tiny Parks in Paris

WHILE the savants speculate yawningly as to the nature and principles of "aesthetics," or the science of the beautiful, Parisians, so far at least as flower-culture goes, appear to have about reached the acme of perfection, both as regards quantity and quality, in their decoration of the city of their pride. The saying, "No beauty, no Paris," is realized in flowers and trees, blossoms and greenery, all over the city — some of it contained in cosy court-yards hidden from the gaze of the vulgar by high fences or

partitions, much of it spread out for the multitudes to enjoy in city squares or in churchyards. Even in squalid neighborhoods evidences of a love for flowers are presented, while in famous enclosures — like the Park Monceaux, small, elegant and dotted with statues of noted men — floriculture is developed to a high degree of perfection, nature itself, if that were possible, being improved upon. The French Government keeps pace with the people in their artistic tastes. Each little crook in the street has its tiny park, its trees, its flowers, its benches for the weary, and its refreshing shade. Each "three corners" — of which there are many — has its miniature park, its lamp-post, its fountain, and reposeful quiet. Paris is a city of fountains and shade-trees, and in these advantages the poor share with the rich. The people appreciate these favors, and in Paris even the loafers affect an air of eminent propriety.

Platform of Russian Zemstvos

THE congress of representatives of the Zemstvos and municipalities met at Moscow last week, under the presidency of Prince Dolgurouki. A political program was drawn up demanding universal suffrage and the participation of the people in the legislation and administration of the empire. The program adopted includes complete responsibility in the eyes of the law for all private individuals and officials alike, recognition of equality in the personal rights of all citizens of the empire, equality in the rights of peasants with those of other classes of society, liberation of the village populations from administrative guardianship, immediate recognition of the inviolability of person and domicile, guarantees of the freedom of conscience, faith, speech, meeting and association, and the press, and the abolition of the passport system. The formation of a National Assembly was favored, which shall participate in legislation, institute a regular budgetary system, and have control over the legality of the acts of the higher and the lower administrations.

Combating Typhoid in New York

A SCIENTIFIC campaign against typhoid fever is being started by Dr. Eugene H. Porter, State Commissioner of Health of New York. In this work Dr. Porter has begun with the sanitary officers of the State. At their annual gathering recently held he made the alarming statement that since Jan. 1, 1905, there have been some 60,000 cases of typhoid in New York, and 500 deaths in Greater New York alone. It seems incredible, in view of all the light shed upon sanitary conditions in these modern times of scientific illumination, that such dreadful slaughter — which would horrify the public if it occurred in war — should coolly be permitted to go on. The plain truth is, that many if not most of these lives were sacrificed on the altar of a greedy commercialism, streams and mill-ponds in many cases being systematically and unscrupulously polluted by factories, as well as by numerous private individuals, without a thought, or at least a care, as to who, or how many, would thereafter drink death from the germ-laden waters.

Typhoid is generally believed to be a disease of ignorance and filth, but through contaminated supplies of milk and water it has crept into homes otherwise carefully guarded. Most streams in New York State, says Dr. Porter — who ought to know — are more or less polluted, and some of them are little better than open sewers. Probably much the same thing could be said of many bodies of water, whether enclosed or nominally flowing, in Massachusetts. That such conditions should continue to exist in this "enlightened," but in some respects quite heartless, age is unbearable, and the public should support the sanitarians in their efforts to lay plans to combat typhoid, which will be as thorough and extensive as those in operation against tuberculosis.

Correction of Standards

IN response to an economic demand for improvement in the conditions of measurement as affecting trade transactions in America, the office of weights and measures at Washington was some years ago equipped to do a part of the work required in the verification of length, mass and volume; but it was still necessary to send electrical standards, thermometers, and many other pieces of apparatus, to Europe when results of highest accuracy in the way of standardization were desired. This was damaging to the pride of American scientists, and accordingly Congress was moved four years ago to establish the National Bureau of Standards. The work performed by that Bureau is of surprising interest. The computations are made by metric measurements, and extend to a wide variety of standards, scales, units, metres, and reckonings. Sugar is tested, delicate balances are tried, clinical thermometers are adjusted, cements, steel, and other building materials are examined, and electrical standards are determined. The equipment of the Bureau, not excepting the laboratories of the great universities, is the best in the country. A building is nearing completion in which will be installed apparatus for making liquid air, and liquid and solid hydrogen. This apparatus was built in London on the general plan of that now installed in the Royal Institute, but much improved over that model.

More and Worse Revelations

THE deeper the probe of the Legislative Commission investigating certain insurance companies in New York State descends into insurance conditions, the worse becomes the revelations of waste, misappropriation of funds, and general recklessness both of official responsibility and of the verdict of public opinion. The chief inquisitor in these proceedings — the adroit and merciless questioner whose queries even veteran Wall Street financiers do not dare to decline to answer — is one Charles E. Hughes, not greatly known to fame hitherto, whose dictum, "There is nothing confidential about the insurance business now," has become a household word in financial circles throughout the country. The evidence has brought out that more than \$2,600,000 has been paid as commissions by the Mutual Life Insurance Com-

pany to two members of the family of Richard A. McCurdy, president of the Company. It has been proved in the case of the New York Life Insurance Company that huge sums, not accounted for on the books, were paid to influence legislation, in order, it is claimed, to "protect" insurance companies. In four years and a half the sum of \$476,927 has been turned over to a legislative agent, wholly without a voucher. During that same period \$1,103,920 has been paid out in "law expenses," to "produce results" of one kind and another. No record of campaign contributions has appeared on the books of the New York Life. Mr. McCall's defence consists of the assertion that three-quarters of the bills affecting life insurance companies are in the nature of blackmail. District Attorney Jerome announces his intention, upon the completion of the legislative inquiry, to submit to a special grand jury the insurance scandals which have been disclosed. The conscience of the country is being mightily aroused by these revelations of shocking recklessness in the use of what are practically trust funds. After all, the business concerns of these great overgrown companies are second to the moral aspects of their business, and if they are to prosper in the future they must elect to supreme management of their affairs men whose actions and practices will not affront the uncorrupted moral sense of the nation. So great is the popular satisfaction in New York with the able conduct of this unsparing investigation by Mr. Hughes, that he has already — perhaps prematurely — been nominated by the Republicans for mayor.

Across South America by "Wireless"

AMONG the many important installations of wireless telegraphy already in operation, or soon to be constructed, one of the most interesting is the proposed line in Peru between Puerto Bermudez and Iquitos, a distance of about 621 miles. The choice of wireless telegraphy is due chiefly to the superstition of the natives as regards the wires and insulators of ordinary lines, and to the difficulty of penetrating the forests and jungles to put up poles and wires. In Peru it has for some time been considered of great importance to establish communication between Lima and Iquitos, the main port on the Amazon, and while there was telegraphic communication across the Cordilleras, the wires did not extend beyond Puerto Bermudez, which has accordingly been made the starting-point of the wireless system. A contract has been given to a German company to provide the apparatus, and that company will have a virtual monopoly of wireless telegraphy in Peru. It is planned ultimately to extend the line to Manao on the Amazon and then down the river to Para, thus affording direct communication between the Atlantic and Pacific coasts. As wireless telegraphy has proved successful at sea, between islands, and over large tracts of land in Alaska, it will be interesting to have a practical demonstration as to whether equally good results can be achieved in actual practice in or over the impenetrable forests of South America.

OLD WORLD LETTER

OUR LONDON CORRESPONDENT.

Congress of Trades Unions at Hanley

THE past year has registered much effective work accomplished in the cause of Trades Unionism, but the report of the Parliamentary committee intimates that there is still a large amount of work to be done. Numerous delegates from all parts of the United Kingdom, including members of Parliament, attended the recent congress at Hanley. Opinions differed as to the best policy to pursue as to legislation to nullify the effects of the Taff Vale decision, but a sentiment in favor of the fusion of the three Labor Congresses into one was emphatically expressed. A strong feeling exists among Trade Unionists that the Labor movement is spending a great deal of money to run machinery which makes considerable noise, but does not produce adequately corresponding effects. There is declared to be no need for three Labor Congresses in one year. This fact is clearly recognized by some of the leaders, but the "Trade Union Congress" (the oldest of the three organizations), the "General Federation of Trades," and the "Labor Representation Committee," all have their attached advocates and supporters, and their pet ideas which they wish to advertise.

King Edward and the Scottish Volunteers

The largest body of armed Scots gathered together since the day of Flodden Field recently marched past King Edward on the historic parade-ground of the King's Park, in Edinburgh. Thirty-eight thousand men were in line. The great review of 1881, in Queen Victoria's time, was marred by rain, but the weather this time was more propitious, and Edinburgh, which has already witnessed many impressive spectacles, formed a unique setting for the splendid martial pageant. This was the third great review held in Edinburgh, and each has marked a fresh epoch in the development of the Volunteer force of which Scotland is so proud. Highlanders and Lowlanders, Scotsmen from London and from Liverpool, all turned out to demonstrate their loyalty to King Edward and their practical efficiency as an auxiliary force for the defence of England. The King complimented the Scottish Volunteers on their "extraordinarily fine appearance." Mr. Arnold-Forster's attitude towards the Volunteer force, as Secretary of State for War, has been freely criticised and misrepresented; but in his speech at the Lord Provost's banquet, held in the evening, he gave satisfactory evidence of his full appreciation of the personnel and performances of the Volunteers. The visit of King Edward to Scotland on the occasion of this review was no doubt meant to impress the country with his continued confidence and interest in the army, which has been so often attacked, while it should not be misinterpreted by the fossils of the War Department as implying royal connivance at the antiquated methods and belated standpoints all too characteristic still of many departmental methods.

Nationalization of Railroads

The recent dreadful accident at Witham to the Great Eastern Railway express for Cromer, when the front portion of the train broke loose from the metals near the shunting points, crashing into the station, resulting in the killing of ten persons, and the brutal murder of a woman in a railway carriage while a London train was passing

through a tunnel, have stirred up a general dissatisfaction with existing methods of railway management in England, which too optimistically have been assumed by Englishmen to be nearly perfect. The murder referred to—which has not been the first of its class—may lead to the early abolition of the old style compartment carriage, and the adoption of the corridor type of coach, if not of the miscellaneously peopled American "car." We appear to be in for an era of great changes in methods of locomotion, on land as well as sea. The revised railway returns for 1904, contained in a new year book, show that while the capital invested in railroads increased by £23,500,000 (\$117,500,000), the profit was but little over one per cent. on the new capital. The opinion is gaining ground that sooner or later the railways must be taken over by the public, like tramways, telephones, telegraphs and the post-office. Nationalization of railways is probably only a work of time. In 1904 the revenue from second and third class passengers was almost ten times that derived from first-class passengers. Inasmuch then as the masses and not the classes practically support the railways, the time has come, it appears, when democracy should demand greater consideration in the control and conduct of British railways.

Controversy Over Bengal

A lively controversy has been proceeding of late in the press over the proposed division of the province of Bengal—a discussion which has enlisted the interest of all old Indian officials, colonial "sharps," retired "sea-lawyers," and Parliamentary free lances, to say nothing of educated Hindu gentlemen now in England on one errand or another. In this discussion two important considerations have generally been ignored—first, that the question was thoroughly threshed out in the Indian press long before Lord Curzon went to India (when it was generally admitted that Bengal had become too cumbersome a charge for one ruler); and, secondly, that there has already, about forty years ago, been a partition of Bengal, for Assam was once a Bengal commissioner-ship. The population of the districts which will be included in the new province is chiefly Mohammedan, and it is not to be expected that the Mussulmans of Eastern Bengal will object to the separation of their administration from that of Calcutta, where the influence of the Bengali "babus" reigns paramount. It appears that the partition of Bengal was determined on as a concession to Lord Curzon, who has desired to form parts of India hitherto administered by chief commissioners into provinces ruled by lieutenant-governors. It is now recognized that Assam will form a very minor part of the new province. The arguments for partition based on the enormous and gradually increasing population of Bengal are not necessarily conclusive for division, since there is no district within Bengal which cannot be reached within twenty-four hours from Calcutta, while the lieutenant-governor of Bengal is always now accessible through the telegraph in a few minutes to meet any cases of emergency. And the Bengalese boycott on English goods, however childish it may be termed by Indian officials of the brilliant yet autocratic Curzon type, cannot wholly be ignored by the Indian Administration, unless it would venture to proceed peril-

ously near the border line of the "greased cartridges" policy which precipitated the Sepoy Rebellion.

Intemperance and Lunacy

While the statistics presented in the 59th report of the Commissioners of Lunacy are quite complicated, and contain an immense amount of bewildering detail, they convey very positively the conclusion that there is a direct connection between intemperance and mental aberration. Overwork and worry account in small part for insanity, but the great outstanding fact is that alcohol is a brain poison. Alcohol, intemperance, insanity, crime—such is the tragic process of degeneration. The districts freest from these cumulative evils are Dorset, Devon, the Isle of Wight, the Isle of Man, and North Wales. The blackest sections on the shaded map of inebriety are Southwest Wales, Northumberland, Durham, Yorkshire, Lancashire, and Staffordshire. Some surprise is felt at the declaration that London is not distinguished for crime, intemperance and insanity as sadly as are some other cities. Density of population appears to have little to do with the increase of insanity. The number of persons known to be under care in asylums, hospitals, etc., in England and Wales on Jan. 1, 1905, was 119,829, composed of 55,169 male and 64,660 female patients, being 2,630 in excess of the total number recorded in 1904. The increase of late years is evidently in a diminishing ratio.

Alcoholism in France

Recent statistics show that alcoholism is making alarming ravages in France, as well as in Switzerland. In the year 1904 a population of 38,686,356 inhabitants consumed in liquids paying a tax 40,354,913 hectolitres of wine, 5,407,782 of cider, and 1,521,384 of alcohol (or distilled liquor averaging over forty per cent. pure alcohol), and 93,211 hectolitres of liqueurs, such as absinthe and the like. This is equivalent to a yearly consumption by every French man, woman, or child of more than twenty-five American gallons of wine, nearly eight gallons of cider, one gallon of distilled alcohol, and half a pint of liqueurs. Entire social circles have in some provinces been alcoholized—as in certain sections of Normandy, where the consumption of alcohol reaches nearly five gallons a head yearly, besides fifty gallons of hard cider. Under the empire and until 1874 there was in France a license in the American sense, but the demagogues of the Republic have done away with all restrictions, with the exception of a commercial tax, hoping thus to secure control of the elections, which are decided "over the zinc," that is, over the bars, which in France are covered with zinc. The Siegfried bill, which proposed to limit the number of liquor-sellers by a system of natural decrease, and to reduce the number of places where distilled liquors should be sold from one for every eighty-three souls in France to one in three hundred inhabitants, has been defeated. The deplorable ravages of this unmitigated alcoholism in France fall chiefly on two classes of the populace—the peasants in certain sections and the workmen universally. This physical momentum which alcoholism is thus acquiring in the population makes the enacting of remedial or preventive legislation more difficult with the passing years, and bodes ill for the future of the French Republic.

DISCIPLES OF A THRONED CHRIST

IT was the scoff of the old heathen world at the early Christians that they were the disciples of one who was hung on a tree. In that sneer ancient paganism uttered its most bitter word of utter contempt. It is perfectly true that Christians are the disciples of one crucified in Judea. But that statement has the falsity of its own incompleteness. To tell the whole truth, it needs to be added that while many in the days of the torturing Romans hung on a tree, there was only One who ever since has hung that tree upon His breast as a sign and symbol of complete victory. The gibbet of the Romans has become the glory of the Christians, because of the divine being and power of Him who for a time only yielded Himself to the humiliation and suffering of a cross. The strength of Christianity today consists in its devotion to a Christ who not only was crucified, but also is coronate. The militant church is also the triumphant church, because of its close cleaving not to a dead Galilean, but to a living Jesus. O scoffing heathen, we are the disciples of one who hung on a tree! But we are also — and just as much — the disciples of One who sits upon a throne.

THE CLEAR LIGHT OF FAITH

AFTER all has been said, the truth remains that a deep and real religion is the one and only key to a successful and satisfactory life. One may have every advantage in his favor, but if he is lacking in a large and noble purpose and calm faith in the future such as a firm belief in God alone can give, sooner or later hope lags or dies completely, and ambition to excel weakens. The clear light of faith and hope and confidence in Christ is the only light able to light every man that cometh into the world.

When the battle of Waterloo had been fought and won, so it is said, news of the great victory was sent to England by means of the semaphore-telegraph. The sender began his dispatch, "Wellington defeated" — At this point in the message a thick fog came up and lasted for three days, so that no further news could be sent. For three long days London was in deep mourning, and all was sadness and dejection. But suddenly the sun broke through the clouds, and the fog rose, and the balance of the message was received — "the French at Waterloo!" Mourning was now changed to rejoicing, and the sum total of that message has been the joy and pride of England ever since.

It is much the same in human life. The battle or the daily round is begun, and soon the clouds gather and adversity arises on every hand, and failure seems to stare one in the face whichever way he turns. "I cannot" — is life's message as he reads it, and there appears to be no other conclusion to be drawn. But the man whose confidence is stayed on the Omnipotent never despairs, but looks with a steadier, more hopeful vision, and at length by the clear light of faith is able to pierce the clouds and the mist, and read the balance of the truth — "fail if God be with me!" The opportunity of life as

God presents it is indeed grand and glorious, if one but has the faith and confidence in its Giver to enable him to discern it!

A STRAIGHT AND STRENUOUS REFORMER

DISTRICT ATTORNEY JEROME is now the cynosure of all eyes in New York city. He holds the public attention because he deserves to be attended to, and has backed his professions with his performances. The career of Jerome is an inspiration to every American. He is a typical example of the college man on the firing line in public life.

In Mr. Jerome's antecedents, as in the case of many another ardent reformer, there has been a strange mingling of different temperaments and tendencies. He was born and bred in a typical New York home, but educated at Amherst College, where his



WILLIAM TRAVERS JEROME

mind was instilled with the principles of Puritanism. In Jerome the idealistic aspiration of New England has moved to expression in the experience of a New York criminal lawyer, police judge, and district attorney. His acquaintance at first hand with vice, misery and hypocrisy, as these were paraded before him in his practice, would naturally have made him cynical, heartsick or discouraged. But Jerome never chants a dirge or sings a funeral note. He never has time to ask, "Is life worth living?" so busy is he in making life exciting for the "thugs," "grafters" and gamblers who in all the large cities fasten and feast like parasitic growths on the body politic.

Mr. Jerome is intensely virile. In him vitality seems to come to utmost expression. He is the impersonation of energy and originality. When but an assistant district attorney under the late Mr. Fells, he began to kick over the traces, and Tammany soon found it had no use for him. Jerome kicks over the traces still, every now and then. He horrifies some people by his outspoken criticisms, his exposure of shams, and his merciless war upon all those who are at ease in any kind of Zion. He stoutly maintains his personal liberty to do a number of things

which other people built on different lines wish he would let alone. But, take him all in all, Jerome is a man of whom New York may be proud. He has unselfishly championed the cause of the poor of the East Side, pitched his tent amid the tabernacles of Ishmael, and valiantly defended those against whom is every man's hand. The poorest Jew with a real grievance is received with perfect courtesy by the gritty district attorney, while the wealthiest grafter with a "pull" is met by the steely glitter of a cold, clear stare.

New Yorkers respect Mr. Jerome, with all his eccentricities, for two things — he is straight and he is strenuous. Of strenuous men the metropolis has an abundance, but it is Mr. Jerome's downright moral earnestness, his perfect sincerity, that make him the admiration of the multitudes. Like Ananias of old, in his moral character he lives on "the street that is called Straight." His actions are rectilinear. He is morally right-angled. He goes direct to his point; he holds his goal steadily in view. No abuse, no flattery, no evil counsel, can swerve him from what he believes to be his duty. He keeps his eye on a dozen trials daily; he summons the rogues to his presence, and they meekly come; he impounds gambling resort furniture and it is obsequiously driven to the door of his office in vans hired by the gamblers themselves. The gambling fraternity has about been driven out of New York. The thoroughness with which the work has been done may be judged by the following anecdote: Some one asked Mr. Jerome if one could not find a gambling-house today in New York. "You might," was the reply, "today, in some out-of-the-way corner. But if I heard of it, you couldn't tomorrow!" That is the fact.

Mr. Jerome is described by one of his admirers as "gray-eyed, stocky, and athletic." He delights in manly sports with the enthusiasm of a boy, and abandons himself to innocent enjoyment when he repairs to his country-place at Lakeville, in Connecticut, where he has a homelike dwelling whose windows look across Lake Wononscopomic to the Taconic Range of mountains and the Berkshires in Massachusetts. Much of his recreation he finds in a private machine shop. Fond of mathematics and the exact sciences when at Amherst, he carries his passion for exactitude into all his law work. Things must be "straight" for him — whether it be a bit of joiner work executed in his shop, or social construction work carried on in the East Side of New York.

With all his practicality, Mr. Jerome is an idealist. If he had not sent so many gamblers and "cadets" to prison or into banishment people would say that he was a dreamer. He is a dreamer — but he translates his dreams into action. He naturally now desires reelection as district attorney, for he feels that his work is not yet done. Yet if he is defeated, he says, he will not be destroyed, for he can earn a good living by his law practice. When asked if his ideal is too high he replies, "You can't put it too high for the American people!" The praise received by the Roosevelts, the Folks and the Weavers proves that Jerome is right. The American people appreciate the strenuous

man who is also the straight man. They always want their leaders to be better than they are themselves. In the long run the rascal is forgotten, and the moral hero is crowned. There is work for Jerome to do yet. He has only begun to climb the political ladder. The next step may perhaps be the Governor's chair. Prophecy is out of place, however, as regards the unwritten future. Yet of this we may be sure — the method of social betterment to which Mr. Jerome has devoted his life — reforming by personal touch — has come to stay. The people have made acquaintance of a man who is among them and yet above them, and, with increasing insistence, they will demand the continuance of that self-sacrificing type in politics.

Prof. Rishell at Work

A CLASS of earnest young seekers after truth is following with much interest Prof. C. W. Rishell's course in Apologetics, at the School of Theology of Boston University — taking his excellent treatise, "The Foundations of the Christian Faith," as a text-book, though not confined to that either as to lectures or discussions. It is noticeable at the start that Professor Rishell is a man who believes in "foundations." He does not waste time over inverted cones of thought spinning on their points, nor does he seek to poise a pyramid of argument on its apex. He begins at the beginning, and then gets somewhere. Materialism, according to Prof. Rishell, is a belated teaching, for the support of which now hardly one name eminent in philosophy can be found. This statement may surprise some complacent physiologists, who have confessed their inability to raise their thoughts above matter to a supersensuous world, or who, fascinated by the frequently advertised "discoveries" of a Loeb, flatter themselves that they, or men such as they, can originate as well as control life. The truth is, that much so called materialism immediately — when philosophically catechized — sidles off crab-like into monism, or hastily summons pantheistic conceptions to its aid, to save it from annihilation in the house of its friends. This illustrates a frequent tendency in philosophy: When a view is shown to be untenable in itself pure and simple, its advocates try to hide its deformities under the mantle of some passing theory of another kind. The deceit may impose on the unthinking or half-thinking multitudes, but it does not delude those who have patience to think things through. If there is any sphere in which a man must not be hasty, but should be honest, it is in philosophy.

The Further Visioning of Truth

PROF. OLIN A. CURTIS' illuminating and inspiring book, "The Christian Faith, Personally Given in a System of Doctrine," is at a very far remove from those dry-as-dust treatises on theology which begin at the decrees of God and never have time to get as far as to the duties of men. Professor Curtis feels that he has had a "vision" of truth which has since colored all his views of doctrine, and which he longs to share with others. It is somewhat perilous as well as promising to have a "vision." It cannot be said with assurance that history waits for centuries for the man with the vision to come who "will tell us all things" — truth meanwhile marking time and revelation being arrested — but nevertheless we perceive of a post-theologian of the Curtis type that he

is a prophet, and we are glad to drink of the water that he brings us from the well of reflection, even if thereafter we "thirst again" for further truth. It is a part of the magnificent promise of the destiny of a Christian believer that however much and well the fathers have taught, the well of truth is inexhaustible — the topics of reflection are innumerable. There is value in each new vision, there is promise in the forthtelling of each new prophet, provided he has but stood on the transfiguring mount with Moses and Elias, and, more significantly than all, with Jesus Christ. The man has not yet appeared in theology, whether Wesley, Luther, Edwards, Martensen, Kuyper, Park, Whedon, Foster, Bowne or Curtis, who has "told us all things;" but each has told a precious portion of the never completed, always completing, story of God in relation with man, man in sympathy with his fellow, and personality as possessing both moral and cosmic significance.

PERSONALS

— Dr. F. W. Gunsaulus, president of the Armour Institute, has been appointed to the chair of pastoral theology and homiletics in Chicago University.

— President W. E. Huntington, of Boston University, offered prayer at the opening of the Republican Gubernatorial Convention, held at Tremont Temple, last week.

— Rev. Dr. William C. Bitting, of Mt. Morris Baptist Church, New York city, whose services in a union evangelistic work at Newton Centre some months ago are so gratefully remembered, has received a unanimous call to the Second Baptist Church, St. Louis.

— Rev. H. A. King, who was released during the year from the church at Kent's Hill, Me., to travel abroad, on his return is appointed to Oakley Church, Kansas City, Mo.

— Miss Luna A. Jones, of Myers, Fla., a graduate of the Union Missionary Training Institute in Brooklyn, sailed from New York on the steamer "Celtic," Sept. 29. Miss Jones goes under the auspices of the Missionary Society for work in our Mission in Liberia.

— Dr. Ward Beecher Pickard was presented with a purse of three hundred dollars in gold at the farewell reception given at the Epworth Memorial Church, Cleveland, O., prior to his departure for Buffalo, where he becomes the pastor of Richmond Avenue Church.

— Dr. Samuel G. Greene, who recently died in England at the age of eighty-three, was a versatile, genial and erudite Baptist theologian. Until very recently alert and vigorous, he was a familiar figure at the National Liberal Club, where his entertaining conversation and reminiscences of fully seventy years were much enjoyed.

— The cause of temperance loses an able and forceful advocate in the death of Dr. Henry Dorwin Didama, dean emeritus of Syracuse University Medical College, which occurred, Oct. 4, in Syracuse, at the age of 82 years. He was one of the organizers of the New York State Medical Society, and was once its president. He belonged to the Syracuse Academy of Medicine, the American Academy of Medicine, and many other medical organizations. He was well known as a writer.

— "Intensely dramatic," says the New York Tribune, "was the moment when Surgeon General Suzuki, of the Japanese navy, fresh from the battles of the Japan and Yellow Seas, declared with affecting

earnestness and sincerity before the Railroad Young Men's Christian Association international convention that he had been for twenty years a Christian." His eldest son had been the first to become a convert, having been interested at first through an accidental visit to a Christian meeting, while walking along the streets of Tokyo. Next, the wife had been converted through the influence of her son, and all the family had followed in the steps of these two.

— Columbia University has conferred the honorary degree of Doctor of Laws on Baron Komura and M. Witte, as being men who, by bringing to an end a war of appalling magnitude, have "thereby won undying honor for themselves, and nobly served their sovereigns, their peoples, and the civilized world." Baron Komura and M. Witte have both expressed by letter their sense of this honor.

— Dr. E. M. Taylor has returned from a series of missionary campaigns in the Troy and Central New York Conferences. He reports cheering indications of increased missionary collections in all that region. Dr. Taylor is now on his fall tour of Conferences as representative of the Society, having been assigned to the Pittsburg, Holston and Central Tennessee. On his return from the South he will enter upon missionary campaign work with Dr. O. B. Coit, of the Northern New York Conference, and Dr. John Galbraith, of the New England Conference.

— Edhem Pasha, a Turkish field marshal who was commander in chief of the victorious Turkish army in the war with Greece, and who before that distinguished himself in the defence of Plevna against the Russians, died last week at Constantinople. He was not only of Greek but also of Christian parentage. Sold as a child to a Turkish general, he was taken to Constantinople and became a fanatical Mussulman. He received his military education in Paris, and served as a trusted agent of the Sultan, who advanced him from post to post. Edhem Pasha had the unenviable distinction of always showing great hatred against foreigners and Christianity.

— Rev. W. P. McLaughlin, with Mrs. McLaughlin and their daughter, sailed from New York by the steamer "Teanyson," Oct. 4, for Buenos Ayres, Argentina, where Mr. McLaughlin is pastor of the First Methodist Episcopal Church. Mr. McLaughlin took back with him an inspiring remembrance of the heroic endeavors of his son Will in life saving at the time of the Iroquois fire in Chicago — endeavors which resulted in the death of the young man a few hours later. Will McLaughlin's work of life-saving at the fire consisted in guiding women and children across a bridge of planks between the Iroquois building and the Northwestern University building. A piece of one of these planks has been pyro-etched with the words: "I knew that I was following Christ, and I could not do otherwise" — the young man's death bed explanation of his heroic efforts.

— Wedding bells rang in the parsonage at Phenix, R. I., on the afternoon of Aug. 2, when the only daughter of Rev. and Mrs. John McVay, Miss Bertha Thompson, was joined in marriage with Mr. Stillman Morse Coogan, of Mystic, Conn. A little grand-niece of three summers led the procession as flower girl. The bride was attended by her bridesmaid, Miss Anna Knight, of Phenix. Mr. Coogan, with his best man, Mr. Ralph H. Crumb, of New London, Conn., met them in the parlor under an arch of sweet peas and laurel, from which was suspended a pure white bell. The father of the bride performed the ceremony, assisted by Revs. Albert E.

Legg and E. P. Phreaner. About thirty-five relatives and near friends were present. After the ceremony refreshments were served in the dining room, and a reception followed. After an extended tour Mr. and Mrs. Coogan will reside in Paterson, N. J.

— Rev. James B. Washburn, a superannuated member of the New England Southern Conference, died at the home of his daughter, Mrs. Emma J. Deane, in Marion, Sept. 8.

— Mrs. Hannah D. Blake, widow of Rev. Thomas D. Blake, who was, when he died, a member of the New England Southern Conference, passed away at her home in Bournedale some weeks ago.

— Rev. Ezra Tinker, D. D., well known to many of our readers, writes that he is appointed to the church in Lyons, N. Y., the county seat of Wayne County, "to a larger church than he served in Syracuse and with a handsome increase in salary."

— Rev. George K. Morris, D. D., LL. D., has been appointed presiding elder of Cleveland District, East Ohio Conference. He has just closed a very successful pastorate of five years at Euclid Avenue Church, Cleveland.

— For the sixth time Chaplain D. H. Tribou, U. S. Navy, has been selected by the Secretary of the Navy to represent the Navy Department at the annual congress of the National Prison Association. The meeting this year is at Lincoln, Nebraska, Oct. 21-26. Chaplain Tribou will be accompanied by his daughter.

— The hold which ex-Governor Bates has upon the Republican Party in this commonwealth was unequivocally manifested by the ovation extended to him last week at the gubernatorial convention when he stepped upon the platform to nominate Colonel Guild for governor. The expression of loyalty to him was affectionate, enthusiastic, and prolonged.

— Rev. Lewis E. Dunham, of the New England Southern Conference, died on Saturday last at Mt. Pleasant, R. I., aged 80 years. He began work in the Conference in 1854, and had been superannuated for several years. A daughter survives. A fitting memoir will soon appear.

— Rev. Paul C. Curnick, D. D., of First Church, Crawfordsville, Ind., is preaching, Sunday evenings in October, upon the following topics: "Heaven's Gatling Gun," "The Miracle of the Dead Bones," "The Ram's Horn Brigade," "The Unturned Cake," "The Nest among the Stars."

— On Oct. 4, at the home of the bride, 280 Broadway, Somerville, Rev. G. Edgar Folk, pastor of the Methodist Episcopal Church at Winchendon, was united in marriage with Miss M. Mae Davis. Rev. H. W. Ewing, of Roxbury, officiated, assisted by Rev. Geo. H. Clarke, of Somerville.

— Bishop Mallalien preached at the old folks' service at St. Paul's, Lynn, and took the annual Conference claimants' collection, last Sunday morning, and preached a missionary sermon at Swampscott and took the annual collection for missions, at 7 P. M.

— Secretary William F. Anderson, of the Board of Education, is bereaved in the death of his mother, who passed peacefully to rest, Oct. 6, at Morgantown, W. Va., in the 81st year of her age. She had been a member of the Methodist Church since nine years of age, and has left a sainted and hallowed memory. It is a rather remarkable fact that all her eight children, together with those who have married into the family, and all the grandchildren who have come to the years of maturity, are

active members of the Methodist Episcopal Church.

— Chancellor J. R. Day, of Syracuse University, made a welcome call at this office on Monday. The University has 1,000 students in its freshman classes, and 2,800 in all. Forty per cent. of the aggregate are women.

— Rev. John W. Butler, D. D., of the Mexico Conference, is at the Homœopathic Hospital in this city recovering from an operation necessitated by an injury received in a wreck on the railroad near El Aro, one of the mountain appointments. He is progressing satisfactorily, and hopes to be back in Mexico in about six weeks.

— Announcements have been received of the marriage of Miss Norma P. Morgan, daughter of Rev. Fred H. Morgan, field secretary of ZION'S HERALD, to Mr. Wilfred Lord, of Lawrence. The wedding was a quiet home affair, the only guests being the immediate members of the families of the contracting parties, and took place at 18 Hovey Place, Lynn. The ceremony was performed by the bride's father. Among the guests present was the great-grandfather of the bride, Mr. William S. Taylor, of South Effingham, N. H. Mr. Taylor is ninety years of age, and came alone from New Hampshire to Lynn to visit his children and be present at this wedding. The young couple will be at home to their friends, after Nov. 1, at 13 Grove St., Lawrence.

— Hon. Harry Lincoln Gordon has been nominated for mayor of the city of Cincinnati by the Republican Party. Mr. Gordon is an alumnus of DePauw University of the class of 1882.

— Methodists in the vicinity of Boston were greatly saddened, on Monday, to read in the morning papers of the sudden death of Mrs. Elizabeth C. Beekman, wife of Rev. Garrett Beekman, pastor at Highlandville. Mrs. Beekman attended church Sunday morning, apparently in good health; but shortly after she arrived home at noon she was stricken with apoplexy and soon passed away. "Sudden death, sudden glory." In the various churches of which her husband has been pastor Mrs. Beekman was greatly beloved; in fact, she was an ideal pastor's wife. Two sons and a daughter remain to comfort their sorely bereaved father. A suitable memoir in appreciation of this gracious woman will appear at an early date.

BRIEFLETS

We remind our readers of the opportunity to hear Dr. W. A. Quayle, one of the most interesting and eloquent ministers in the denomination, at First Church, Temple Street, on the evening of Oct. 12, upon "The Four Factors of Destiny."

Dr. W. F. Warren's earnest plea for a more Christian reception of our Oriental Christian immigrants is having a wide reading. Nearly all our church journals have printed it wholly or in part. Even the *Springfield Republican*, clearly discerning its significance for our national life, gave to it more than a column of editorial notice and commendation. The *Independent* also editorially summarizes the article at length, beginning with the remark: "Hardly a more useful or practical letter to the churches have we seen since Paul wrote to Corinth and to Timothy. . . . We commend it to churches of every name, and wish it might be put in leaflet form for general circulation." Certain it is that if these fast-coming hundreds of thousands are not quickly made "reinforcements to our

church," and to our other American churches, they and their fast-coming children will quickly become reinforcements to the most threatening ranks and organizations in American society. Cannot some of our retired Bishops use their leisure most fruitfully by giving to the ministry, by pen and otherwise, appropriate counsels and inspirations in this line of duty? We shall be glad to print suggestions from them and from others.

The Missionary Prayer Calendar of the Woman's Foreign Missionary Society, for 1906, is a pleasing departure from the style of calendar hitherto issued by this Society. It is an almanac in form, bound in stiff paper covers of light blue (the Society color), and is a gem in typography and artistic arrangement. That it will be of special help and comfort to all W. F. M. S. workers next year, *cetera va sans dire.*

The church of the future will be gathered mainly from the children of this generation. This fact is so important and prophetic that we urge our readers to give special attention to Dr. Goodenough's timely message upon the subject, which will be found on another page.

Rev. B. F. Fickett, of Cumberland, Maine, who substantially increases the list of HERALD subscribers on all of his charges, writes under date of Oct. 2: "I have this day sent a small list of new subscribers, to the office, but, small as it is, it just doubles the list of HERALDS taken on my charge, and I expect more to follow. It is too bad that so small a proportion of our people read their church paper. God helping me, I will change the count. I expect some more next week."

Dr. A. C. Dixon, of this city, spent several weeks the past summer studying the religious and evangelistic conditions in England. He is an especially sympathetic and helpful student of evangelism. The address which he delivered before the Boston Methodist Preachers' Meeting upon what he saw was comprehensive, interesting and thrilling. For this reason we are publishing it entire in this issue. We desire that our readers at large shall thus share in what the comparatively few who heard it so greatly enjoyed.

Notice is given, on another page, of a Union Missionary Institute, which is to be held in this city at Central Congregational Church, beginning Friday, Oct. 13, at 10-30. The program is unusually strong and attractive. The meeting is on the Silver Bay plan, and should attract a large attendance.

Most Radical Change in Methodism

THE late Frederic Lawrence Knowles, in the last article that he wrote for the public press, appearing in the September-October *Methodist Review*, said:

"The question of reading in its relation to character is perhaps the most important in the whole field of practical religion; yet it is, I think, without doubt, the most neglected. I have not heard a sermon preached upon it for twenty years, nor have I, in that time, noticed the subject among the published announcements of pulpit themes. . . . The early Methodist itinerants, from Wesley down to frontier circuit-riders, not only emphasized the necessity for religious reading with persistent vehemence, but supplied the need he helped to create. Unfortunately, this condition of things has long since passed away."

John Wesley had this word of authoritative instruction to his ministers entered in

the proceedings of one of the first Annual Conferences:

"It is impossible for a people to grow in grace unless they give themselves to reading. Press this upon them with your whole might."

Wesley held his preachers to as strict obligation to supply their people with healthy, informational and inspiring reading as to preach the Gospel. This keen sense of obligation upon the Methodist minister was transmitted from generation to generation. The unusual success of our denomination in its earlier experiences in this country must be attributed very largely to this fact. The late Dr. Mark Trafton often told us of his strenuous work in supplying the people of his churches with literature, and showed us the well-worn saddle-bags in which for so many years he carried it. When the writer began the work of a pastor in Vermont some thirty years ago, the obligation to supply his people with good reading was laid most urgently upon him by Bishops and presiding elders. To circulate the church paper and to insist that the officary of the churches thus keep themselves informed and inspired about the work of the Methodist Episcopal Church, was an ever-present responsibility.

But, as Frederic Lawrence Knowles has pointed out, a radical change has come within the last two decades, and we believe it the most potent and harmful that could possibly occur. The state of affairs is no worse in New England than elsewhere in the connection; but this strange condition is now upon us: Instead of the voluntary and persistent endeavor on the part of our ministers to provide every Methodist home with some Methodist weekly, general lack of interest and indifference have crept in. To such an extent does this lamentable condition prevail, that probably not one-half of the official members of our churches read any Methodist weekly; and that in this day, when our Methodist weeklies are unusually well edited, presenting each week a comprehensive *résumé* of the activities and thought of the church and the world at large. How is it possible for any member of our church to be intelligent about the work of our denomination, or to be prepared to act wisely and vigorously, who does not read a Methodist weekly? It is impossible to overstate the present and permanent injury to the denomination which this indifference—especially to the Methodist weekly—is producing. Here is found the reason for the mental and spiritual sluggishness and lack of vision among our people. This is the reason our people are so stolid towards so many modern, vital problems. "Our people perish for want of knowledge."

What shall be done? Get back to the splendid Wesleyan practice of providing our people with reading. Let the ministers heed Wesley's own command: "Press it upon them with your whole might." To be more specific—for our own special need and opportunity—preach a sermon upon good reading, and take ZION'S HERALD into the pulpit, open it, critically, page by page, call attention to what appears in it, and read sentences from it. Devote every fall, just now (as the writer used to do on each of his charges), three weeks or more to a campaign for securing new subscribers. Make it clear from the pulpit and in a private canvass that new subscribers can have the paper at once and pay for it at any time before the next session of the Annual Conference.

Brethren in the ministry, help, and "what thou doest, do quickly!" Let us get back to the good old obligation and custom which, more than anything else, helped to make normal Methodists!

Noteworthy Pronouncement on Revivals

WHEN a magazine of the high standing held by the London *Contemporary Review* prints an extended article on Revivals by so distinguished a man as Principal Thomas M. Lindsay, D. D., head of the United Free Church College, Glasgow, since 1902, it is every way fitting that large heed be given it. Dr. Lindsay, born in 1843, and educated at the Edinburgh University, has held a number of prominent positions and issued many excellent works. Among the former it may be mentioned that he was examiner to the University of Edinburgh, and assistant to the professor of logic and metaphysics, that he occupied for many years the chair of church history in the Free Church College, Glasgow, and for the last fifteen years has been chairman of the Foreign Missions committee of his church. He has issued handbooks on the Reformation, on Mark, Luke, Acts, has written a "Life of Luther," given the Cunningham Lectures on "The Church and the Ministry in the Early Centuries," contributed to the Cambridge Modern History, and translated Ueberweg's "Logic." We mention these things in order that his words on this practical theme may have with our readers the weight which his personality will give them to those by whom he is best known.

He calls revivals "explosive outbursts of Christianity," and accounts them "the most unchanging embodiment of the religious spirit," substantially the same from the first century to the present day, although taking on local coloring, tints of time and place, as everything on earth must do. "From one point of view, and that not the least important, the history of the Christian religion is a chronicle of its revivals. The church of Christ was born in a time of revival, and from revival to revival seems to be the law of its growth. For these times of the awakening and re-quickening of religious life are not peculiar to any one of the many divisions of the Christian Church; they belong to all—Greek, Roman, or Reformed."

He traces the history down through the ages with considerable detail, paying special attention to Paul's account of the revival meetings at Corinth, then to those under Francis of Assisi, which swept over Italy in the early decades of the thirteenth century, those under Tauler, Eckhart, Spener, Francke, and others in Germany later on, and some of the more modern ones in England, America, and Wales. Everywhere he finds strange things, emotional excitement, passionate prayers, exultant outbursts, physical manifestations to which many objected, "a quivering, throbbing, singing, praying crowd feeling the immediate presence and power of a great unseen reality, the Holy Spirit, impalpable, invisible, inaudible, and yet recognized by every fibre of the soul." He holds that the very circumstances which outside critics seize upon in order to disparage a revival are frequently the proofs that it is a reproduction of what appeared at the origins of Christianity, that it is the religion of the first century made to live again. Especially is this

true of the gift which Paul prized above all others, that of "speaking the Word of God," of appealing in intelligible language to the hearts, consciences, and understandings of the people, delivering to them the special messages which the Spirit had entrusted. Corresponding to this gift of utterance was a gift of discernment, bestowed upon the hearers. And these two gifts, however they may die down under ordinary conditions, always reappear during a time of revival.

"Whether we take the spiritual awakenings in the ancient, mediæval, or modern church, these have always called forth men specially gifted with the power to see and to declare the secrets of the deeper Christian life; and the effect of their addresses has always been proportionate to the spiritual receptivity of the audiences they have addressed. The discerning faculty has often been faulty, and that in all generations and in all places; but after all there is no other test of spiritual truth save the gift of spiritual insight. Men can never get rid of their personal responsibility in spiritual things."

Special heed should be paid to this gift of spiritual discernment, the important part which the hearers play. Both in the mediæval and the modern revival there has always been a spontaneous religious exaltation among the people which cannot be traced, at least in its beginnings, to the addresses of the leaders, but comes immediately from on high.

"The evidence is overwhelming to show that whenever the revival has begun in any century, the mass of the people under its influence have experienced an exalted religious sensibility, and have been in a condition of highly strung moral tension. It often went before the impression made by the preachers. The accounts of revival movements in Italy, Austria, Great Britain and America during the 19th century, which are so recent as to be familiarly known, all suggest that they began in an unusual spiritual expectancy among the people, and that the leaders were rather called forth by the situation than the creators of the awakening. The earliest appearances have been for the most part commonplace, and so trifling that they would have remained unnoticed but for what followed. We are told, for example, that the present Welsh revival began with the public confession of Christ by a young woman at a Christian Endeavor meeting. These revivals of our own days have arisen among the people, and when the movement had started on its course, then, and not till then, its leaders appeared. The religious awakenings of the present and past centuries correspond with those of the first century in this as in other respects; and it is probable that if the information existed we should find it the same with all the great revivals of the Middle Ages."

Objectors to the emotional manifestations which often accompany revivals, and which lead such objectors mistakenly to compare them with pagan orgies, are reminded that the true Christian revival has this marked difference and manifest token—it always purifies and exalts the moral and religious life. Professor Harnack makes special note of this in his recently issued work on "The Expansion of Christianity in the First Three Cen-

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CREDO

I look upon the lovely world,
With blushing clouds about it furled,
With veils the winds and waters weave,
And murmur through the afterglow,
Or when the dawn steals soft and slow, —
Lord, I believe, Lord, I believe!

When the slant sunshine, like a smile
Fills with dull gold the forest aisle,
When at the tender touch of eve
An airy dream of purple light
Hovers upon the mountain height, —
Lord, I believe, Lord, I believe!

When, with the nightfall's mysteries,
Sudden shine out the Pleiades,
While th' autumn gale begins to grieve,
Like lampads poised before the race,
Each in his ancient, ordered place, —
Lord, I believe, Lord, I believe!

When the great north sweeps down, and
vast
The squadrons of the struggling blast
Their mighty sighs and shudders heave,
And swift a lance of April light
Puts all the snows and storms to flight, —
Lord, I believe, Lord, I believe!

When in the little child's dear eyes,
The wondering light and love arise,
As though a spirit heaven should leave,
And when within the joyous heart
Trembles the sense how near Thou art, —
Lord, I believe, Lord, I believe!

Whenever life comes full to flower,
Whenever beauty, love and power
Their daily miracles achieve,
Whenever I divine the Soul
That fills and animates the whole, —
Lord, I believe, Lord, I believe!

— HARRIET PRESCOTT SPOFFORD, in the
Interior.

THE CHURCH AND THE CHILD

REV. ARTHUR H. GOODENOUGH, D. D.

OUR subject is a live one. It was tardy in making its appearance, but at last it is here and well to the front. It is receiving the attention of many of our deepest thinkers and wisest teachers. The great problem involved is not yet solved. We seem to be far, perhaps very far, from that desired consummation. Yet we are certainly making considerable progress. Many of the old, and erroneous, and injurious notions are passing away. There will be no millennium dawn until the child is understood and properly treated. The golden day will be postponed until that is the case. The most interesting study of man is man. We all believe that. The most important decade in one's intellectual development is the second decade, and perhaps the third. The most important decade in character making and fixing of destiny is the first. The Roman Church believes it, and that is one source of its strength; that we have not believed it is a weak spot in our system. It makes no difference what a man believes! Indeed, it makes all the difference what a man believes! His belief not only affects his life and character, but his work and usefulness. If all ministers and teachers believed, deep down in their souls, that the world's greatest battle is to be fought, in the next twenty years, in our treatment of children, which to my mind is the fact — if we all believed that, it would render many sermons obsolete, and make many methods of work useless. But it

would win the victory. And it is the victory of humanity that we are after.

The belief that the

Child is in the Kingdom of God

is gaining ground every day. When some of us were children, we were told that the only way for us to be God's children was to be converted. And the generally accepted idea of conversion was to spend a certain time on our knees, crying bitterly, and other emotional demonstrations. The longer the time spent in that penance, the more real was the conversion. The advocates of that fallacy are growing delightfully few, and children are receiving a saner and safer treatment.

We must keep it well in mind that the kingdom of God is one thing, and the Christian church is another thing. They are by no means identical. Church records are not the records of the kingdom. The kingdom includes all the King's loyal and true subjects, all the Father's loving and faithful children. A vast number of these are under twelve years of age. The record of the kingdom is perfect; it is kept by unerring hands.

The church is another thing. The church consists of a membership who have stood before a committee, or at the altar of a church, and have declared their belief in certain articles of religion, with a pledge to keep certain rules, adopted by a particular organization. Whether they are all in the kingdom or not, I do not know; but this is pretty certain, there are a great many names not on the pastor's record that do appear on the page kept by God's recording angel. If a roll-call of the kingdom should be ordered, there isn't a child's name on the planet that would be omitted. How much better it would be, how much nearer God's plan, if that were true also of the Christian church!

The spiritual significance of childhood is a theme inviting the study of preachers and teachers. Artists have given to it their best thought. The pictures in the world's galleries which quickly catch the eye, and hold it, are the masters' greatest — "Mother and Child." The poet also, as he enters this realm, writes his sweetest and most enduring lines. They, unlike the preacher and teacher, have felt that the

Child is the Most Powerful Factor

and the mightiest force in the world. Motherhood and fatherhood and childhood are the greatest words in our language. What is there in life that these words do not touch? I know of nothing. The Child of Bethlehem has forever put a halo about the head of children. You must be good to children if you would please the Christ. The best work that men do is what they do for children. The birth of Mary's Son hallows childhood. He who touches a child touches a holy thing. And yet this bud of promise, this candidate for eternity, has been slighted and wronged by the church of God. As ministers, how inadequate the place these precious and holy creatures have had in our work! May the good God forgive us, and may the Divine Spirit help us to do better in the days to come!

Evolution vs. Genesis is only a supposi-

tion, not a fact. Pascal has pointed out that the history of humanity is the history of the individual writ large. Science, evolution and Scripture are a blessed harmony. The early pages of the Bible show the slow ascent of life, though they reveal a fall. Moral nature asserts itself. In the development of the human mind, choice becomes essential, and therefore sin is possible. The drama of life, as evolution and the Bible teach, is a struggle upwards. Born into a paradise of a simpler and lower innocence, driven by an invisible something, the soul works its way up through dust and strife, through success and failure, to immortal blossom and fruitage. And never for an instant need it lose its grip on God, or lack assurance of the sinless and perfect life of heaven.

This leads me to say there is no necessity for a child to go wrong in order to be right. Goodness is not the result of badness. The child at the beginning is passive — not bad, possibly not good. Nobody, perhaps, disputes that. Well, what follows? What is God's plan? The necessity of evil might come in here for discussion, but it is too big a subject even to be touched, in the brief space at our disposal. But God's plan we may discuss. What is it?

Good, Better, Best.

Some of the people who are not in accord with my position say, "The devil is in the child." They can see it as soon as it opens its little eyes. I opine that the devil is not far from any of us. May be the devil is in the preacher. Be sure of this, he will get there if he can. And he is just as apt to be there as in the child. They say further, "Leave the child alone and he will go to the bad, sure." There is no force in that statement, for the trial is impossible. Leave a child alone! How can you do it? It is impossible to leave a child alone, while its heart beats, when it will not be influenced by forces outside of itself.

John was banished to the lonely isle of Patmos, but he did not go to the bad, nor did he forget his God. Most children, doubtless, if unaided by Christian influences would drift into sin. But I do not believe that all children would. I state it simply as my opinion, that there are children who, left without direct influence, good or bad, would grow up to be meek, gentle, true, good, and whose souls would instinctively go up to heaven in earnest praise and prayer. With the proper help the large majority of them would do so.

The Christian church is here to furnish that proper help. This is the great battle plain which will determine the church's triumph or failure. And the winning qualities are these: proper environment, wise instruction, true motive.

By proper environment, I mean exclusively the

Influence of the Home

— a home where slander is never heard, where passion is under control, where once a day, or once a week, religious worship is pleasantly and wisely conducted by some member, or members, of the family, where state and national matters are discussed, and where church members,

religion, and God are always mentioned with becoming reverence and genuine respect; where the beauties and pleasures of goodness are well to the front. That kind of home environment will tell its own story, and accomplish the work desired. The child reared in such a home as that will not easily be contaminated by the breath of the street or the atmosphere of the schoolroom. He is well nigh immune against the contagion of the world. For persons to become parents and willfully neglect the home and the little ones, is a heinous crime. "It is better that a millstone were hanged about their necks and that they were cast into the sea."

President Hyde, in his excellent little book, "God's Education of Man," says: "If the boys and girls are not reared from day to day, and from year to year, in close and loving contact with wisdom and tenderness which tends to make virtue instinctive and evil repellent, then no activities in church or Sunday-school, no official position on boards and committees, can wash away the stain of a fundamental responsibility wantonly betrayed."

The matter of instruction is almost wholly the minister's work. The minister must do the teaching, not directly, but through the parent and the Sunday-school teacher. Like preacher, like people. The people of a parish, in their mental processes, in their methods of work, in their desire for service, are largely what the preacher makes them. That is, provided he stays with them long enough. The man who is always packing and unpacking his goods will not influence anybody very much. Thank God, we are getting away from that mistake, too. Oh, how much the pastor may do, how much he does do, to make this world better! Oh, how much there is yet untouched!

Motive is the result of the pastor's teaching. It is the power of an ideal that keeps the child in line for the golden gate. Motive, something definite in the eye to be attained. I wouldn't be always telling a boy he may be President. He must be a good citizen first. The thing is to make

Nobility and Goodness Attractive.

Show the children the bright side of Christian life, the larger and truer side, where music is heard, and where the inner self finds its sweetest and most real enjoyment. The church—by that I mean the members—should be frank and gentle and kind to the children, and then they will be members of the church as well as of the kingdom.

The point in all this talk is this: The child is God's child; there is no need of its ever being the devil's child. And more, it won't, in most cases, if minister and church and home do their duty. I fear that no one of us has yet any true conception of what we can do, of what God expects us to do, and what we must do, if Christ's prayer is to be answered: "Thy kingdom come, Thy will be done in earth as it is in heaven."

Legouvé tells the following story of Littré, the great French savant: Shortly after his daughter was born Littré said to his wife, "My dear, you are a good Christian. Bring up your daughter in the ways of religion and piety which you

have always followed; but I must exact one condition, and that is that when she is fifteen years of age you will bring her to me. I will then explain my views to her, and she can choose for herself." The mother accepted the condition. Years rolled on; the fifteenth birthday of the child soon came, and the mother entered her husband's study. "You remember what you said to me, and what I promised," said she. "Your daughter is fifteen years old today. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in?" "Why, certainly," replied Littré. "But for what special reason? To explain to her my views? Oh, no, my dear; no, no! You have made of her a good, affectionate, simple, straightforward, bright, and happy creature. Happy! Yes, that is the word that in a pure being describes every virtue. And you fancy that I would cover all that happiness and purity with my ideas! Pshaw! My ideas are good enough for me. Who can say that they would be good for her? Who can say that they would not destroy or at least damage your work? Bring her in, so that I may bless you in her presence for all that you have done for her, and so that she may love you more than ever."

Balzac says: "Man is neither good nor bad; he is born with instincts and aptitudes, but self interest develops evil tendencies in him. The only remedy is religion." Balzac is a preachers' author, and yet one seldom hears preachers mention him. He has the deep plot of Scott, the literary charm of Thackeray, the moral force of George MacDonald. He deals sledgehammer blows against sin and evil of every kind and name. In that fascinating book, "Père Goriot," he gives a sad but striking instance which illustrates our theme. Père Goriot died in a dirty, cheerless, furnitureless attic, in Paris. He was in his last moments ministered to by a stranger-friend, who slept in the same attic, while his two daughters lived in the height of fashion, and in gorgeously furnished houses in the same city. Upon those children, from babyhood, the fond father had lavished his affection and squandered his money. He had trained them for fashion and folly, for empty show and disappointing pleasure. It was his one desire to have them shine in society. Now he is dying, he sobs in mental agony. He cries for one look, one word from his children's lips. But they come not. They have an engagement at a ball, which is more to them than a sacred duty to a parent, or a dying father's blessing. In the morning they come, but it is too late. Just before the end came the wretched, heartbroken man looked up into the face of the stranger-friend who tenderly ministered to him and said, "Eugene, don't marry, don't have children. You give them life, they give you death." What disappointment and anguish were in those words. But that experience and sorrow were the result of his own proud and selfish training. It was the legitimate harvest of the seed he had sown. Such training worketh out indifference, ingratitude, unlove. "What a man soweth that shall he reap." Are there not parents today doing that very thing? Are there not

thousands of church members who do not want their children to join the church? They wish rather that their children should be taught the etiquette of society; should be expert card players, make money, or marry money, and shine in the social world. That is what thousands of children are trained for. The result is, they shine for one brief day and then pass out into the dark and stormy night. Many of them are on the street, and some of them before they are twenty-one are in jail. If parents were as anxious for their children to be

Pure and Devoted Christians,

as they are solicitous that they should be rich, and leaders in society, in the next two generations we should have a new race of people. To bring this to pass is the supreme work of the preacher.

Just one word in closing. Every man must find his own way of doing this. I was very much pleased with the tact and wisdom of Dr. Dent, who held his confirmation class in 61st St. Church, New York. I think that was a splendid move, and in many other churches the same thing might be tried with great success.

In my own church many parents bring their children to the Lord's table with them, children anywhere from five to ten or twelve years of age. They are in the kingdom, why should not they have the first place in the Christian church? Some of them are on probation. I think the mission of class-meetings today is to children. I am perfecting a plan to place all these children in classes, and appoint leaders to such classes. We have a young people's class which is a live institution. None under sixteen can be in that class. Those below that shall have classes of their own. A young man spent a recent Sunday with me. He is a student in the Hartford Theological Seminary. He told me he was made a member of the Congregational Church when he was six years old. Next August he goes to Turkey as a missionary under the American Board. He said a professor in his college once asked him how old he was when he joined the church. He told him. The professor was surprised. He asked, "Have you ever been sorry?" "No, sir." "If you could go back and begin over again, would you do the same thing?" "I would, sir."

Bristol, Conn.

Demand Positive Preaching

THE truth must take possession of a man's soul so that his words shall burn. The preacher must not only believe what he says, but it must become incarnate in him, fill him. It was not Whitefield's thought, or merely his voice, but his heart on fire which gave his voice power. It was not John Hall's thought, or his fine personality, but his soul full of love, which held the people. It was not Phillips Brooks' thought, or his magnificent personality, but his incarnate earnestness, which drew people to hear him. Bishop Simpson said of Charles H. Spurgeon, the greatest preacher of the last century, that his power was in the fact that Mr. Spurgeon felt he had been foreordained of God from all eternity to preach that particular sermon on that particular day to that particular congregation. The people demand positive preaching. — Rev. Smith Baker, D. D.

Religious Conditions in Europe

Rev. A. C. Dixon, D. D.

Address delivered before the Boston Methodist Preachers' Meeting, Monday, Sept. 25.

THE religious currents I came in touch with this summer were more interesting than the great cathedrals or the great mountains. There is a

Deep and Wide Ritualistic Current

in England. The High Church party of the Anglican Church is in the ascendancy. The evangelical wing is not now so influential as it was several years ago. I attended St. Paul's Cathedral at the memorial service in honor of John Hayes. While the organ played softly, the Dean rose and with great spectacular effect went up and knelt before the crucifix, stayed there with adoring look about ten minutes, and then rose and gazed up at the crucifix five or six minutes more, and knelt again. My impression was that St. Paul's Cathedral had gotten back to Rome with an English dress. It is simply the Romish spirit in the English language. I find that such is the case to a large extent in many of the cathedral towns.

It is interesting to study the

Unevangelical Evangelistic Current

—the current that has really made unevangelical churches evangelistic in spirit. The evangelists of England are influencing the Christian thought and making the atmosphere more than any other class of men. What you call the peripatetic evangelist, if you please, is now the man who is influencing the pastors and making the atmosphere in Christian work. Gypsy Smith, John MacNeill, R. A. Torrey, Dr. Henry, and scores of Methodist and Baptist evangelists, with here and there a Congregationalist or a Presbyterian, are influencing the public mind more than the pastors. This atmosphere has made unevangelicalism evangelistic in the sense that it is becoming aggressive. Over there you will hear sermons on salvation by the life of Christ; salvation by character—a poor sort of salvation. A salvation by character cannot be possessed by any one except a man who has a very low estimate of character, or who is a great Pharisee. If he has a low standard of character, he may think that he has a character that demands salvation, or if he has a very high estimate of himself and lives in the pharisaical spirit, he may claim salvation by character. There is a world of difference between a character that demands salvation and a salvation that makes character. We all stand for the salvation that makes character, but that is not salvation by our character that can dispense with the atonement—the kind, for instance, you see in the sermon by Ellery Channing on the "Love of God." To me it was blood-curdling. I couldn't but feel when I got through with it that it was one of the greatest libels, if you will excuse me, on my Father in heaven I ever read. That God loves only the worthy, is the basal proposition. God loves only the worthy, and, as He loves man, therefore man is worthy. If God loves him, he is worthy to be loved, and this doctrine about depravity and sin and all that is out of place. The prodigal son we do not hear anything about. It is salvation by character that comes through the touch of the life of Christ. I heard a sermon some time ago on Nicodemus visiting Christ, and the subject was, "The Power of Contact with the Living Christ for One Hour"—how it changed the life of Nicodemus to come in touch with the liv-

ing Christ, and how he went out to live a nobler life; but the preacher forgot to say that Jesus took Nicodemus after he had come in touch with the living Christ back to the cross and said to him: "You must be born again."

Between these two, and linked with both of them, is the

Movement against the "Education Bill."

It is a deep religious movement. There are men, Methodists, Baptists, Presbyterians, Episcopalians, and men of no church, who are in gaol today for conscience' sake, and I have at home a bill of sale posted in Brixton (a part of London), among which are pieces of furniture from the home of Thomas Spurgeon; and his father's marble bust was sold at auction and bought by Dr. Campbell, of Cambridge, and brought home as a memento of the occasion, with the consent of the former owner. There are men who have gone to gaol and picked oakum and slept on boards and ate gaol fare rather than pay their taxes for the support of a school system which, they believe, is against the cause of truth. Now, that educational system provides that the appointing committee shall have on it a majority of the Church of England people, and that means that in sixteen hundred parishes that have only parish schools the children of Nonconformists must go to the parish school, if they go to any, and have the Episcopalian catechism taught, which has in it the doctrine of baptismal regeneration and some other things that Nonconformists do not believe. They have decided upon a course of passive resistance. They are not going to fight; they will just suffer until relief shall come. There is something thrilling in it. We have gained a good deal in New England by having lost the spirit that whips Baptists and hangs Quakers and witches. I am glad that spirit has gone. But we have lost immensely in losing the spirit that is willing to be whipped and willing to be hanged for its convictions. Every one of those old Puritans who whipped the Baptists and hanged the Quakers would like to have been whipped and hanged for his convictions. I do not stand for them. I lament the fact that their zeal took the persecuting turn; but I confess to you that I like a man that whips Baptists and hangs Quakers better than I do the man who hasn't got any opinion on the subject of witches or Quakers. There is coming a sort of current in England that recognizes truth as something to be believed and suffered for, and died for, if need be. I am afraid I made it disagreeable for some of the brethren over there by pressing this point a little too far. I said to one of them: "You believe in passive resistance?" "Yes, sir," and his eyes flashed fire. "You believe that a man ought not to pay to have his child taught baptismal regeneration?" "Yes, sir," he said, "and I would go to gaol first." "Then you have decided it matters what a fellow believes, have you not? You have decided that 'as a man thinketh, so is he'?" "Well," he said, "I believe that is so." The Bible says it, and, my brother, it is so. "As a man thinketh, so is he." If he believes nothing, he is nothing. Not, if he holds opinions, but what he *believes* is his life. You show me a man who believes nothing, and I will show you an intellectual and moral and spiritual cipher. The man who believes, and has in him the iron in the blood of con-

viction, is the man who develops a character sturdy and strong. My question, however, was this: "Are you brethren in England going to extend this principle?" I know some pulpits over there that are preaching worse things than baptismal regeneration—immensely worse. Some of those men who believe and teach baptismal regeneration are worshiping Christ; they have been to the cross, and though they go through the formula of it, somehow they have got through the crust of error back to the genuine article of truth. But in those pulpits to which I have just referred you will find men who reject the atonement, reject the deity of Christ, and the guilt of sin, and every other fundamental of evangelical truth. Now, my question was: "Are you going to apply passive resistance to them? Are you going to tell the congregations of those men to refuse to support this false gospel, not to pay toward the support of the preacher who sets aside atonement by the blood? Are you going to be consistent, and apply the principle just as far as it will reach?" He didn't say much. I hope that all along the line the principle that underlies this passive resistance will be kind and charitable, but true to Jesus Christ and the Word of God. It is a good prophecy for the future.

But the

Evangelistic Current

over there is the strongest. I want to take you to two or three meetings which I attended—we can understand them better by just looking in. The first one was a banquet in honor of Torrey and Alexander. The presiding officer was Lord Kinnaird, and one man who could have signed a check for \$25,000,000 was chairman of the committee, brimful of evangelistic fervor. Much of the time was taken up in simply relating instances of answered prayer. That man of the \$25,000,000 got up and said: "One time when we had come to our wits' end, when money couldn't do anything, for the city council said we could not erect our building where we wanted it, and it seemed as though that large area of the city was not to be evangelized, do you know what we committee-men did? We just got together around our Father and told Him about it, until He did it. And when we went out we found that the obstacles had been removed and the building could be erected." Those men of affairs, men of millions but not trusting their millions, were trusting God, going forth in the strength of a prayerful spirit. But Torrey's explanation of himself was the most interesting thing of that meeting. I wish he would print it. He rose and said: "Brethren, I want to talk to you a little familiarly here, right out of my heart. I am a poor preacher; the fact is, I couldn't get a pastorate for a year when I started out; nobody wanted to hear me preach, and I was not in the habit of drawing crowds in America. I know my limitations, and they are very great. You ask me why God blesses me in the salvation of so many souls if I preach the Gospel so imperfectly? There is only one answer. Over ten thousand people in this world are praying for R. A. Torrey, and R. A. Torrey, with all his limitations, has learned that God hears him."

That is the secret of it, brethren. R. A. Torrey has got hold of God in the ministry of prayer. The people in his church in Chicago and all over the world are uniting in prayer to God for power upon R. A.

Torrey. I went to a meeting in his Tabernacle. Six thousand people packed the building to the doors. He preached a characteristic sermon, and if you have heard him you know what that is — firstly, secondly, dogmatic, clear. There was not a tear in it, so far as I could see. It was a forceful presentation of truth in his individual way. After he closed a man came to the platform and said something to him. Torrey lifted his hand and said: "I have been told by a brother here that there are two ladies in the audience who have accepted Christ. They must take a train in a few minutes, and have asked for the privilege of confessing Him." One of them rose and said: "I came in here an unbeliever. I have accepted Jesus Christ, and I want to confess Him. I am going to live for Him the best I can." The other arose and gave a similar testimony. A sailor rose on the left and said: "I want to tell you that I have accepted Christ, and have Him in my soul." At least fifty people rose and said that they had accepted Christ that night. The invitation was given, and perhaps sixty or seventy came forward to be talked with. A little woman from Wales came to the platform. Mr. Alexander said: "I am going to ask this Welsh sister to sing." And she began to sing "I Surrender All" with a voice like a robin. There was not much art about it, but a great deal of heart. And while she was singing the first verse Mr. Alexander rose and said: "If there is anybody who wants to say, 'I surrender all,' you may do so now. This little woman will not mind." And while she sang the first verse several people arose, and said with earnest voices: "I surrender all to Christ." That seemed to inspire her, and, oh, the sweetness and the thrill of that second verse! Perhaps fifteen people stood up and said: "I accept Christ." And while she sang the third and fourth verses there were many more who stood up and confessed Christ.

At the close, a lady over on the left arose and said: "There are eighteen factory girls here this evening, all sitting together, and I have noticed that they have not been in sympathy with the meeting; they have been laughing and jesting, and I want you to pray that God will save them." And there was a season of prayer for those factory girls, very tender and earnest. During the progress of the meeting some one rose and said: "Eight of these factory girls have accepted Christ tonight, and they want to confess Him," and they got up and made the confession. It was a little taste of Pentecost. There was glorious confusion there that burned up red tape and just let God work. He could do it in the big crowd; and if we will just give God the right of way, preacher, singer, and people, we will have something like that right here in Boston.

Let us go now to a

Midnight Meeting in Metropolitan Tabernacle.

Aggressive evangelism is going out on the streets and reaching down after the lost. They are away ahead of us over there in street preaching. Almost every corner has a preacher on Sunday when it is fair, and they have the right of the streets; they do not need to limit their meeting to twenty minutes — they can talk as long as they want to, and then pass on to the other place. But there has been a movement along the line of midnight work, and when the announcement was made that on Thursday evening, in the great Metropolitan Tabernacle, there would be a midnight meeting, conducted by the Welsh students, I determined to be there; and at ten o'clock about one hundred men with several women assembled for prayer. It was pouring rain outside, but they prayed

as if it were not raining. They asked the Lord to hold up the rain, if need be, or to give them courage to go out and bring in the lost to that midnight meeting. For one hour there was quiet, earnest, trustful prayer, asking God for something in a tone which indicated that they believed He would do it. At eleven o'clock the rain had held up a little, and they went out and formed a procession in front of that great Tabernacle, with Chinese lanterns, transparencies, cornets, and a tall young Welshman, with a voice like a trumpet, as master of the occasion. I suppose about five hundred people started in the procession. They went forth to the music of the cornets, singing marching songs to which they could keep step, stopping about every six blocks and making an announcement that there was to be a meeting at twelve o'clock in the Metropolitan Tabernacle, and preaching to the people. The crowd grew larger and larger, until, as we returned to the Tabernacle, there was a great, muddy stream of people flowing down the street. Out in front of the Tabernacle the procession paused and sang songs, and then went inside. Such a scene I have never witnessed. There was a woman on the front seat who I thought was one of the workers taking part in the service, but I noticed by and by that underneath that fine hat was a drunken face; she was in liquor, and when the man began to speak she interrupted him, and the woman sitting by her helped her in the interruption — a young woman not over twenty-five or thirty years of age; but it did not seem to disturb the Welshman; he just kept right on talking and singing and praying as if nothing had happened. There was a man who was intoxicated, and when the leader said something concerning the author of a hymn, he blurted out: "Oh, tell us something new. I have heard that all my life." He went on and gave out a hymn, and in the midst of his talk the drunken fellow said: "Yes, we are in a midnight meeting, are we not?" Nobody paid any attention to him. Soon a smooth-faced young Welshman made his way through the crowd and sat down by the drunken fellow, took the hymn book up and showed him the place, talked to him, and invited him to sing with him. And he began to sing at the top of his voice, with not a bit of a tune. The Welshman joined with him as best he could, and when they got through showed him the place again for the next hymn. By and by the drunken fellow looked up and hit him on the back, as if to say, You are a good fellow; I haven't met a fellow like you for a long time. By and by the drunkard got up and went out, and the Welshman went with him. They stood out there on the steps five or six minutes, and then came back again and sat down in front. The fellow made some disturbance, but the Welshman had hold of him, and spoke to him and kept him quiet. When the invitation was given, they went out into the after meeting together, and I believe that Welshman won that fellow to Jesus that night. When I saw how it was done, I said: "O God, give me patience and tact, and help me to get down with people in that sense, to make myself all things to all men, that I may win some! And give me the nerve not to be disturbed when a drunken man comes in, and not to put him out, but put the devil out of him!"

I went over to

Keswick.

I have always been a little afraid of Keswick. I thought they had rather too much of it there in a certain way, and I had a sort of secret dread that I might imitate the Keswick shille, or something else. But I

wanted to go, for I knew there were men who were tried and true at Keswick, and I was anxious to hear what they had to say. I hadn't been there two days before all my impressions against it were gone. They were on their knees before the Word of God, and, without any wild fire, they were seeking the great thing that we need — the baptism of the Holy Ghost for power. On the Tuesday night before I arrived there was a meeting that confused the committee. The Keswick Committee is made up of Church of England men and Quakers mostly, and they believe in quiet, reserved, restful things. They don't want any hallelujahs and amens at the wrong place; they like to have them occasionally, but they want them in the right place. But they couldn't bring the Welshmen into line. They would break in at the wrong place, as the committee thought, and they would say "Hallelujah" and "Amen" in all sorts of places. The committee passed a resolution that the meeting must certainly stop at twelve o'clock. They thought there was danger that the program might be broken up, and they must stop it at twelve. On Tuesday night the meeting went on until twelve, and some one had obtained permission from the committee that they might continue a little longer, if they would keep perfectly quiet. It went on until three o'clock, with as much quietness as they could command. About two o'clock a drunkard came into the Keswick meeting — an unusual thing. They got to praying for him. Every head was bowed and every heart united in prayer for that poor fellow possessed with the devil of drink. After they had prayed for him awhile, a preacher from Wales went and knelt down beside him and prayed as only a Welshman can. In the midst of his prayer he said: "In the name of Jesus of Nazareth, I command that the devil shall come out of you, and I claim it in the power of God, for Jesus' sake!" And a man who was there told me that that man was sobered, and got off his knees converted, and confessed Christ as his Saviour. He went out and brought in his wife and brother, and they were both converted. Well, that is out of the usual, is it not? I am afraid there is danger along that line — the danger of imitation. I find the tendency among some to seek a Welsh revival by holding long meetings and by praying a long time, giving no regard to the clock. But you cannot get a Welsh revival like that. An imitation is a counterfeit. When you get into the presence of God and just want to stay there, and would rather stay there than sleep, then you have a Welsh revival. But when you adopt that method to produce a revival, you will produce something just the opposite.

On the last evening, which was the great evening in Keswick, two men were appointed to speak, one of them Mr. Moore, and the other Dr. Pierson, from America. In the great tent 3,500 people were packed, with standing room at a premium. Mr. Moore made a plain, simple gospel talk on the words, "wood, hay and stubble" burned up, and the "gold and silver and precious stones" revealed. And the searching question was: Are we willing to let the fires come in and burn the wood, hay and stubble, that the precious stones may shine out? Some of us want the tongue of fire — are we willing to receive the touch of fire? The fire from the altar upon the lips of the prophet makes one think of burning flesh. We would like the tongue of fire to give us the revival and power, but are unwilling for the touch of fire that will burn up and consume the wood, hay and stubble that are in the way of the building that God is erecting. He did not speak more than

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THE FAMILY DEPARTMENT

An Autumn Shower

L. M. MONTGOMERY.

Upon the russet fringes of the hill
The shadow of a cloud falls dark and still;
Then with a sweep and rush of wind the rain
Comes down the valley and across the plain,
Where many a spicy cup
Of asters pale and sweet is lifted up.

The pattering feet of raindrops are astir
In pine-land aisles and resinous glens of fir,
And dance across the harbor till afar
Beyond the restless moaning of the bar
They croon in harmony
With all the harp-like voices of the sea.

The cloud is swift in passing — in an hour
The sun is shining on the parting shower
Athwart the flaming maples; and the cup
Of the long, glistening valley is brimmed up
With wine of airy mist,
Purple and silver and faint amethyst.

The wind from many a wild, untrodden bourn
Comes sweet with breath of drenched and tangled fern
To croon in minstrel grasses; where it stirs
The golden-rod its kingly vesture wears;
Meadow and wood and plain
Have caught the benediction of the rain!
Cavendish, P. E. I.

Thoughts for the Thoughtful

Selected from the Books of GEORGE MACDONALD

When we do nothing we must do nothing
in the name of God.

The desire to be known of men is destructive of all true greatness.

Where your work is laid out for you,
there is no room for ambition.

The Master is just as easy to please as He
is hard to satisfy.

The soil for the harvest of pain is brought
down from the peaks of pride by the torments of desire.

To have what we want is riches, but to
be able to do without is power.

The cure of all ill is neither more nor less
than more life.

Any man is far from perfect whose sense
of well-being could be altered by any change of circumstances.

The fire of the faith of the angels burns
up the sad things they see in the earth, and
it is the fire of that burning that makes
their eyes bright.

The only way to get at what is right is to
do what seems right; even if we mistake,
there is no other way.

The man who is able to look down and
see that part of him capable of disappointment
lying beneath him, is far more
blessed than he who rejoices in the fulfillment
of his desires.

Fear is faithlessness. A perfect faith will
lift us absolutely above fear. It is in the
cracks and crannies and gulfy faults of our
belief that are not of faith that the snow of
apprehension settles and the ice of unkindness
forms.

Would a single note in the song of the
sons of morning fail because God did or
would not do a thing? Could God deserve
less than perfect thanks from any of His
creatures? That man could not know God
who thanked Him but for what men call
good things, nor took the evil as from the
same love.

I will do what I can to let what light I
have shine, but disputation is smoke and
serves only to obscure the light. It is to
no profit, and I do like to give and get the
good of things.

If there were a better way than he had
taken he did not think that way had been
intended for him to walk in, else it would
have been shown him. He was sure that
he was not following his own will in the
matter, and hence did not blame himself.

In the true path the delays are as important
as the speed, for the hour is the point,
and not the swiftness; an hour too soon
may be more disastrous than an hour too late.

What can be more unprofitable than a
discussion where but one of the disputants
understands the question, and the other
has all the knowledge?

Not one sheep did the Master lose sight
of, though He could not do so much for
those that would not follow, and had to
have the dog sent after them.

People talk about special providences. I
believe in the providence, but not in the
special.

It is infinitely better to think wrong and
to act right upon that wrong thinking, than
it is to think right and not do as that
thinking requires of us.

God is as merciful when He sends death
as when He sends life. Death is not an
evil. Death or life each is God's.

While the cup of blessing may and often
does run over, I doubt if the cup of suffering
is ever more than filled to the brim.

When one has learned to seek the honor
that cometh from God only, he will take
the withholding of the honor that comes
from man very quietly indeed.

Love and faith and obedience are sides of
the same prism.

The more people trust in God the less

will they trust their own judgments or
interfere with the ordering of events.

We must never fear the will of God. We
are not right until we can pray heartily,
not say submissively, "Thy will be done!"
We have not one interest and God another.
When we wish what He does not wish, we
are not more against Him than against our
real selves. We are traitors to the human
when we think anything but the will of
God desirable, when we fear our very life.

Take care that you do not love anything
more than the will of God.

The old days never come again, because
they would be getting in the way of the
new, better days whose turn it is.

Sometimes one is tempted to say, "Would
it were all over and we were all together in
the great thought room beyond. How one
is tethered by the heavy chain of gravitation!"
But I do not say it. Let me be
just as He wills, for His will is my will.
Until we are ripe, it is not good we should
drop; then we shall hang no longer.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said; "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

GEORGE MACDONALD

THE death (Sept. 18) of the eminent
Scotch writer, George Macdonald,
at the age of nearly 81 years, removes one
whom great multitudes will remember
with profound gratitude. For a considerable
time his mind has been darkened.
He was almost always silent, and his
memory was gone, but he was apparently
peaceful and free from pain, and he had
the watchful and devoted tending of his
children. The *British Weekly* says: "It is
no matter for tears, but rather for songs
of praise, that his beautiful spirit has
passed from moonlight and dreamlight
and darkness into full and everlasting
daylight. The prayer of his youth has
been answered at last:

"God give us heaven. Remember our
poor hearts.
We never grasp the zenith of the time.
We find no spring except in winter
prayers."

George Macdonald was born in 1824, in
Aberdeenshire. In childhood he was very
delicate, but as he passed into his teens
he grew stronger. He never took much
interest in the sports and games of childhood,
but was always a diligent reader.
The religious atmosphere in his father's

house was all-pervading. There was worship morning and evening. In the chapel there were three services every Sunday in summer, and two in the winter. There were also prayer meetings during the week. A strict censorship was exercised over books, but the "Pilgrim's Progress" and "Robinson Crusoe" were permitted. When George was eleven he was found by his father reading one of the Waverly novels, and severely reprimanded. The book was taken from him, but later his father acknowledged the mistake.

He was educated, at various colleges, for

through which to preach religion, and we can hardly name another author who strikes so high and pure a note of faith, or whose influence on life has been so wholesome. He wrote out of a deep experience, and was keenly conscious of a mission to the souls of men on behalf of God. He was a trustworthy interpreter of Scotch character, and at the same time stood for the largest conceptions of God's wonderful love to men. The quotations on the preceding page, selected from many that might have been given, will serve to justify our estimate, and whet the

appetite of our readers for a fuller partaking of the feast.

To quote the *British Weekly* once more:

"The prophet of immortality in a world of death has a high function. It is confusing and misleading to associate Macdonald with Maurice and with Robertson. They had many points of contact, but there were deep differences. Neither Maurice nor Robertson could be called the prophet of immortality. The truest thing perhaps ever said about Maurice was that he touched the concrete as a bird dips its wing into the water. Macdonald on the contrary was intensely interested in life. Miss Wedgwood, one of Maurice's most intimate friends, has said that she cannot recall another religious teacher who so consistently refused to contemplate the world beyond the grave. So much was this the case, that we learn from his memoir that it was even possible for honest readers to doubt of his belief in a future life. As for Robertson, he scarcely believed in the recogni-

tion of friends in eternity. Macdonald, on the contrary, was vehemently persuaded of the sanctity and permanence of love, and to him a heaven was a home heaven. Only those who have read his books through can understand the strong, invigorating note of faith which runs through them. And all of them are in unison with the first chords he struck."

A MORNING CALL

MRS. ELIZABETH CHENEY.

"STOCKINGS to mend!" said Miss Ellery's pleasant voice at the screen-door of the parsonage dining-room. She spoke softly on account of the bassinet that stood in a corner of the shady piazza.

"O you blessing!" responded Mrs. Morris, the pastor's wife, who had just emerged from a torrid sojourn with the jelly-kettle. "Sit right down out there, and I'll bring the basket and keep you company with my pan of peas."

"Do you know," she continued, after a loving peep at the rosy face in the bassinet, "I asked my husband a conundrum last night, hoping that he was a little rusty on his Genesis. I said, 'My dear, why is Sister Anna Ellery like the present Jacob sent to Joseph in Egypt?'"

"Well, I'm sure I couldn't have answered that," said the visitor, as she looked for the black darning-cotton.

"But he did," replied Mrs. Morris. "He said, 'That is very easy, Marie. She is soothing, like balm; and sweet in her spirit, like honey; and witty, like spicery; but how about the myrrh? Is there any bitterness in her nature?'" "No," I said. "Myrrh, to my mind stands for something altogether wholesome and refreshing like good common sense." I met Sister Wilcox at the last missionary convention. They were here two terms ago, were they not? Well, the first thing she asked me was, not how I liked the new organ, but if I ever saw 'such a treasure as Anna Ellery, with her capable hands and her antiseptic tongue.'"

Miss Ellery flushed a little, and there were happy tears in her eyes.

"This is really embarrassing, Sister Morris," she replied, "but it is better than roses on one's casket, after all."

"Speaking of flowers," said the pastor's wife, while the crisp pods cracked in her swift fingers, "isn't this a wonderful honeysuckle vine? There is nothing about this parsonage so enjoyable as this cool, sweet, shady porch. I take a perfect delight in sitting here."

"Who do you suppose planted this honeysuckle, Sister Morris?"

"I'm sure I don't know. It isn't a young vine."

"Well, when I tell you, you will love it more than ever. It was your own dear mother."

"My mother? O Miss Ellery, she has been ten years in heaven!"

The busy hands dropped their work, and the gray eyes brimmed with tears.

"Why, yes, dear. You know that your father was the first pastor to live in this parsonage. Your mother was a little older than I, but we were the best of friends. I well remember coming over here one morning thirty years ago and seeing her out here in her white sun-bonnet with her trowel in hand, setting out a slip from somebody's vine. It was some years before you were born. She was a cheery little mite of a woman, and I can see her now as she looked up at me and said, smilingly: 'Anna, I can't leave very large foot-prints on the sands of time, but I always mean to leave something sweet for others to enjoy.'"

"Yes," said Mrs. Morris, "I recall that she always set out a rosebush or a honeysuckle wherever she lived. Dear, dear little mother!"

"She was planning for the comfort and pleasure of a dozen ministers' families, but she little dreamed that her own grand-baby would sleep in the shade of that vine."

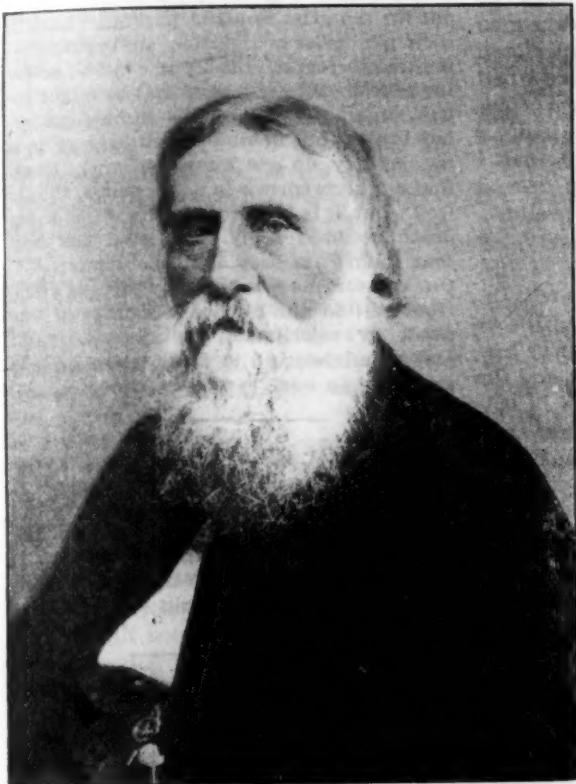
"I wish she knew it," said Mrs. Morris, wistfully.

"I am sure she does," replied Miss Ellery.

Just then there was a delicious rustle in the bassinet and a small voice put an end to the conversation.

New Rochelle, N. Y.

"Of course it hurts, Josiah," said Mrs. Chugwater, as she applied the liniment and rubbed it in vigorously. "Rheumatism always hurts. You must grin and bear it." "I'm willing to bear it, Samantha," groaned Mr. Chugwater, "but blame me if I'm going to grin."



THE LATE GEORGE MACDONALD

the Congregational ministry, and preached for a time. He remained three years in his first church at Arundel, Sussex, then took another charge at Manchester, from which he retired before long on account of delicate health. Afterward he settled down to a literary life in London and connected himself with the Church of England. He visited the United States in 1872, lecturing and preaching in a few pulpits. In 1877 a civil pension of £100 was conferred upon him. His first publication (1856) was a volume of verse called "Within and Without." His first important novel was "David Elginbrod," issued in 1862. Thirty or more others flowed from his facile pen in the thirty or forty years that followed, chief among which, perhaps, might be mentioned: "Annals of a Quiet Neighborhood," "The Seaboard Parish," "Robert Falconer," "Wilfrid Cumbermede," "Donal Grant," "Malcolm," "The Marquis of Lossie," "Sir Gibbie," and "What's Mine's Mine." He wrote some rarely beautiful hymns and poems, which must be favorites with many of our readers, for they contain the very essence of the Gospel couched in most felicitous phrase. And his novels will not soon die, for they have in every case a purpose beyond the entertainment of the passing hour, and were also constructed with no small artistic skill. He used fiction as a medium

WHEN AUTUMN COMES

When Autumn comes through summer-haunted ways,
The meadows burn to gold beneath her tread,
The maples flush, the scarlet sumacs blaze,
And clustered grapes hang, purpling, overhead;
From fields made sweet with breath of garnered grain
In sudden flight a whirring partridge drums;
The summer-seeking birds honk south again
When Autumn comes.

When Autumn comes, dear heart, to this our life,
And on our brows the first faint frosts appear,
God grant it bring surcease of summer strife
And gracious plenitude of harvest cheer!
That all our thoughts as lustrously may glow
As ruddied oaks or crimson-bannered gums,
That all undimmed Life's westerling sun sink low
When Autumn comes.

— HILTON R. GREER, in "Sun Gleams and Gossamers."

COMFORTABLE PEOPLE

KATE S. GATES.

"I OVERHEARD a bit of a conversation, the other day, that set me thinking," said Aunt Margaret, one evening. "Two ladies in the seat in front of me were discussing a neighbor. 'She is the best housekeeper I ever knew,' said one. 'Her house is always immaculate, her bread always sweet and light, and her cake never falls.' 'I know,' replied the other, 'but for all that she isn't what I call a comfortable person to live with. She seems to feel a great deal more virtuous if the house is spotlessly clean from top to bottom, even if she is so tired that she simply cannot help being irritable, than she does if she can see a speck of dust or a finger-mark somewhere. It does seem to me that people ought to try to be comfortable.'

"I've thought of that a good deal since then, and I think she is right. It isn't enough to strive to be patient and unselfish and all that, we ought also to make a special effort to be comfortable people. Don't you remember the old man who said of his neighbor's wife: 'She's a powerful good woman, but I've known heaps o' worse ones who were pleasanter to live with.' We get set in our own ways; we acquire little vexatious habits; we think because they are not what could be called sinful acts that we have a perfect right to indulge in them if we please. But if they make us uncomfortable to those about us, isn't there something wrong about them? Somebody says that we have not fulfilled every duty unless we have fulfilled that of being pleasant, and I take it pleasant ways are meant as well as pleasant words.

"We complain of other people's ways vexing us, when doubtless we have habits that try them. 'Johnnie's an awful selfish boy,' wailed Mamie; 'he took the very biggest apple, and I wanted it myself.' 'I don't mind disappointing other people,' said Tony Lumpkins, 'but I can't

abide being disappointed myself.' We need to apply the Golden Rule to our every-day life, I think, and strive to cultivate in ourselves the virtues we desire other people to possess.

"And remember, while it is very pleasant to be accomplished, a large proportion of our life is commonplace. I recollect visiting an old school friend, and she was telling me about her daughters, all of whom happened to be away from home. One was a great scholar, the valedictorian of her class; another was a fine musician; and one was quite an artist. 'But Sadie's the bestest of all,' exclaimed her little son, eagerly. 'I don't care if she can't do things like the others, she's always glad as she can be when a fellow is happy, and she says "Oh, dear!" so sorry-like when you're in trouble.' Sadie was a comfortable person, you see; she had 'a heart at leisure from itself,' and that, I am coming to feel, is more to be desired than almost anything else in the world.

"It is in the commonplace, every-day life that we lose or win the battle of life, I am sure. 'Just where you are,' Dr. Babcock said, 'take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to His likeness.'

Longmeadow, Mass.

A Buried Genius

"HE'S just the inventivest man," said Mrs. Paleifer to her neighbor as they sat on the back steps, shelling peas. The subject of their praise was dimly visible in the wood-shed, and very audible because of a high-pitched song and much pounding and scraping.

"Do you know what he's makin' now?" The neighbor disclaimed all power to imagine.

"An attachment for the hanging lamp in the setting room that puts it out when you shove it up. He's broke three lamp chimneys trying it, but of course it ain't perfected yet. That's what he said, anyway."

"Has he invented any useful things besides this—when it's done?" asked the neighbor. "That is, anything that's profitable?"

"Well, he ain't made anything that he could sell—not yet. But he did make one thing that's a very great comfort to him, and I don't know who wouldn't like one, if it could be made up and sold. You know he was always a cold-blooded critter, specially nights, though I made him some good warm Canton flannel nightshirts. But he was so restless he used to get 'em all wuzzled up round his neck. So what do you think he did?"

"Oh, I never could guess," said the neighbor.

"He put, or rather directed me while I put, foot pockets on his nightshirts."

"Foot pockets! What are they like?"

"Just pockets at the lower hem on the inside, so you can put your feet in and hold the nightshirt down, same as my grand-father used to have straps on the bottoms of his pants to go under his instep."

"Well, I declare!"

"Yes, it seemed real clever, but that isn't all. He has two sets of pockets now, one front and one back, so that he can turn over in bed inside his shirt and just change his feet into the other pockets. I never saw such a man for ideas! And I don't believe

he's been heard of outside of here and Plantville, either." — *Youth's Companion*.

The Least Sorrow

THE greater the love with which our life has been blessed, the keener will be the sorrow when the earthly ties with a loved one are sundered. And then comes the danger of letting our grief, which is right, become blind hopelessness, which is wrong. Is death indeed the worst grief which can come to a trusting Christian? There are griefs that are blacker than death. A young man, clean, true, upright, lovable, brilliant in his promise of usefulness, is taken home. For the moment, light goes out for the grief-stricken parents. But all their memories of their boy are beautiful—nothing to regret, nothing to conceal, nothing to wish different, save that he might be back again. What of the mother whose boy is alive but behind prison bars, or in a far country, no one knows where? Even that mother's sorrow is not hopeless, thank God! but it is a sorrow before which mere death becomes a joy. "Blessed are they that mourn for they shall be comforted." Our comfort may be found by turning away from self to the blessed memories of our dead, by rejoicing in their present gain, and by ministering to those whose grief is greater than ours. — *Sunday School Times*.

— "So, so!" said a young doctor, eyeing his new diploma and rubbing his hands. "The next thing will be to hunt up a sickly location and wait for something to do, like Patience on a monument." "Yes," said a bystander, "and it won't be long after you begin before the monument will be on the patients."

BOYS AND GIRLS

ROAD TO KNOWLEDGE LAND

In Winter time it's straight and hard,
The road to Knowledge Land,
By Study Lane and Schoolbook Place
With pencil in your hand;
Your eyes must see, your ears must hear
The things there are to learn,
And never to the right or left
Your little feet must turn.

But when the Summer is here, oh, then
You'll find that Greenfield Way
And Woodsy Path and Sunset Hill
Will lead you day by day —
If you will look and listen well,
And read on every hand
The open books Dame Nature leaves —
To that same Knowledge Land.

— *Our Little Ones*.

THE RED REMINDER

WALTER FREEMAN had lived in Welchville going on fourteen months, and this was his first invitation out in all that time. And it was from Ralph Stanley, too, the fellow who had just returned from Europe with a French tutor, and whose parents were the wealthiest, it was said, in the beautiful suburban town!

Mrs. Freeman smilingly took the dainty missive.

"At home, Tuesday evening, 6.30 o'clock. The Willows."

"Do you think my clothes are?"

"Suitable?" interrupted Mrs. Freeman, with a reassuring smile, noting the

doubtful expression on Walter's face. "Certainly, dear. Your black suit is just the thing, and by rubbing my Aladdin's lamp over the coat and trousers — they'll look as though they were just from the tailor's! Do you suppose I can find them?" with more seriousness.

"I — I — they're in the closet," stammered Walter, blushing. "I hung them" —

"Didn't somebody's mother do that for her boy the next morning after he got back from the Lake Whitney picnic? If I remember correctly the vest was found behind the bureau."

"I — come to think of it, I guess you did," replied Walter, slowly. "But I will remember hereafter to put things in their place!"

"How are you coming on with your bookkeeping?" asked Mrs. Freeman, the evening before the dinner at the Willows, as Walter sat at the table busy with his entries. "It's pretty warm to be doing private work, but I suppose you're almost ready for the position at Cole's?"

"Very nearly; Mr. Hubbard says I'm doing finely. I wish I had some red ink," suddenly; "mine is completely out. I meant to get some this afternoon, but forgot it."

"I think your Uncle John has some. It's on the lower shelf in his closet. Don't forget to return it."

"There!" an hour later. "It's so hot I don't believe I'll do any more. I can finish in the morning."

Walter arose and sat back in his chair. "I won't bother to take the ink back tonight — I'll just set it in the cupboard till morning."

He took up the ink and carried it to the kitchen.

Returning to the sitting-room, Walter turned out the light and hurried to bed.

"I'll have to shut down that window!" He awoke in the night, and threw back the light covering. "Seems 's though the mosquitoes are thicker than ever." Then, after closing the window, "I'll have to go down and get some camphor; my face is all bitten up. I'll be a pretty sight tomorrow!"

Groping along without a light, Walter found his way to the kitchen, and going to the cupboard took down the camphor bottle.

"I'll fix it so they won't bother me any more," and he completely covered his face and ears with the contents of the bottle in his hand there in the dark.

"It doesn't smell very strong," he remarked to himself, "but I guess it will keep the mosquitoes off — that's the main thing!"

Walter closed the cupboard door and went back to bed.

It was late when he awoke the next morning.

"What!" he exclaimed, hurriedly, glancing at his face in the mirror. "I've — why, what is it?"

His face and ears were a brilliant red.

"Mother," he called, hurrying to the stairs. "Come here — quick! What is the matter with me?"

"Walter!" cried Mrs. Freeman, in alarm. "Where have you been?"

"Nowhere."

"But what is it?"

"I don't know; I don't feel any different than usual. It's only my face — but that is aw-ful!"

"Doesn't it pain you?" anxiously.

"No!"

"Have you put anything on it?" and Mrs. Freeman closely examined Walter's face.

"Nothing — nothing except camphor! I got up in the night to put some on to drive off the mosquitoes; but camphor isn't red!"

"Where was it?"

"In the cupboard in the kitchen."

"Did you put your Uncle John's red ink back in its place before you went to bed?"

"No, I — I was going to this morning," stammered Walter.

"You put it in the kitchen cupboard, and you've gone and covered your face and ears with" —

"Not with red ink!" exclaimed Walter, in dire distress.

"It *must* be; nothing else could give that color! You don't know how you look, dear," and Mrs. Freeman couldn't refrain from laughing.

"Then I — I can't go" — Walter hesitated. "It can't be washed off; I know from the little I've got on my fingers at times — it has to wear off!"

"I'm afraid, dear, you'll have to send regrets. You couldn't possibly go to Ralph Stanley's with the appearance you present."

"O mother!" There was such a tone of bitter disappointment in Walter's voice. "And it's what I've wanted for months — a chance to get acquainted with folks."

"I know, dear; and if you only" —

"H hadn't been a slave to Not-have-a-place I could have gone. Do you suppose this will teach me — this horrid red — hereafter to put things where they belong?"

"I trust so, my boy."

And it did — effectually. — A. F. CALDWELL, in *Union Signal*.

AUNT CARRIE'S ILLUSTRATION

"I'D like to know what has become of my cap," said Teddy Brown, giving the closet door an impatient slam, as though it were in some way responsible. "I've looked everywhere for it, and it isn't there."

"I think," said Teddy's mother, speaking with calm assurance in spite of Teddy's statement, "that you will find it just where you left it. You know, Teddy, I put up a special hook for your cap, but it doesn't seem to do any good, does it? You'll just have to hunt it up, that's all. I can't stop to look for it."

Just then the door opened, and Alice, Fred, and little Hal, accompanied by two of the neighbor children, came into the room, their eyes glistening and cheeks aglow as the result of a frolic they had been having on the lawn.

"Why don't you come out and play, Teddy?" asked Alice. "We've been having such fun. Haven't we, Fred?"

"I can't find my cap," said Teddy, looking vexed and disconsolate. "You haven't seen it anywhere, have you?"

"No," Alice replied.

"I haven't seen it, either," volunteered

Fred. Little Hal felt that the blame had, therefore, been shifted upon him.

"I don't know where it is," he stoutly protested. "Really I don't."

"What is it that's lost?" asked Aunt Carrie, who had just come into the room, and had overheard the latter part of the conversation.

"Teddy's cap," said Alice.

"What, again!" said Aunt Carrie, in astonishment. "That makes the fifth time this week, doesn't it? Now, let me see. I believe I did see your cap somewhere a very short time ago, Teddy. I think, yes, that's where it was, behind the sofa in the sitting room. I found it there when I moved the things to clear up the room. I think you'll find it on the table now."

"Oh, yes," said Teddy, with a surprising return of memory. "That's just where I put it. Laid it on the sofa. I suppose it fell down."

"Before you go out to play," said Aunt Carrie, when Teddy had brought his cap, "I would like to ask you to do something for me if you will."

"What is it?" asked Teddy, curious to know what she wanted.

Aunt Carrie told Teddy she would like to have him hold the palms of his hands together and arms out straight. Taking a spool of basting thread from the pocket of her sewing apron, she wound the thread about Teddy's wrists, drawing it tightly.

"See if you can break it," she said.

Teddy made a tremendous effort, and when he found that he was able to break the thread a smile of satisfaction and triumph lighted up his face.

Then Aunt Carrie wound the thread about his wrists again, twice this time instead of once, but Teddy succeeded in freeing his hands again.

"Well done," said Aunt Carrie, winding the thread about Teddy's wrists a great many times, and fastening it, after which she told him he might break the threads again.

"I can't," said Teddy, looking very sheepish when he took in the situation sufficiently to realize that his hands were tied fast and that it was not in his power to loosen them. Indeed, Teddy looked so very helpless and woe-begone that Aunt Carrie and the children could not help laughing at him just a little.

"Now, let me tell you," said Aunt Carrie, "what it is that I would like to impress upon you all. It is this: Habits are very hard to break; for they are made up of separate acts, just as Teddy's hands are held together by means of separate threads." — *Round Table*.

Vegetable Wrongs

Digging the eyes out of potatoes.
Pulling the ears of corn.
Cutting the hearts out of trees.
Eating the heads of cabbages.
Pulling the beards out of rye.
Spilling the blood of beets.
Breaking the necks of squashes.
Skinning apples. Knifing peaches.
Squeezing lemons. Quartering oranges.
Threshing wheat. Plugging watermelon.
Felling trees and piercing the bark.
Scalding celery. Slashing maples.
Crushing and jamming currants.
Mutilating hedges. Stripping bananas.
Burning pine knots. Burying roots alive

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 22, 1905.

EZRA 8:104:5.

REBUILDING THE TEMPLE

I Preliminary

1. **GOLDEN TEXT:** *The temple of God is holy, which temple ye are.* — 1 Cor. 3:17.2. **DATE:** B. C. 535-515.3. **PLACE:** Jerusalem.

4. **CONNECTION:** No record was kept of the journey of the returning Jews; but the 84th Psalm describes "the triumph of their pious zeal" to behold the house of God over all the hardships of the way. First, they visited the desolate cities; then they gathered in Jerusalem in the seventh month to rebuild the altar and re-institute, at the Feast of Tabernacles, the solemn sacrifices. Preparations were also made to build the temple. Masons and carpenters were hired. "Meat and drink and oil" were sent to the Zidonians and Tyrians, who undertook to procure necessary timber and bring it to Joppa, whence it could be brought overland to Jerusalem.

5. **HOME READINGS:** Monday — Ezra 3:1-9. Tuesday — Ezra 3:10 to 4:5. Wednesday — Ezra 4:6-16. Thursday — Ezra 4:17-24. Friday — Jer. 38:7-14. Saturday — Psa 84. Sunday — 1 Cor. 3:6-17.

II Introductory

It was in the second month of the second year that the people gathered to lay the foundation stones of the new temple. The rubbish had been removed. Lebanon had again yielded her cedars. Sufficient material had been collected to inaugurate the work. The "great stones, costly stones, and hewed stones" had been prepared, and the Levites, above the age of twenty, had been appointed to superintend the workmen. The priests arrayed themselves in the blue and scarlet and purple robes, with gold and gems, prepared for official celebration. The singers, the descendants of Asaph, were arranged for responsive chorus, and at the proper signal the silence of over fifty years was broken by the peal of trumpets and the clash of cymbals, and the grand old doxology was heard once more in the Holy City. "Praise the Lord, for He is good, for His mercy endureth forever."

It was an intense moment. The hearts of the people were profoundly stirred. For many years, in a strange land, they had hushed the Lord's song, while they breathed maledictions upon themselves in case the seductive influences around them should steal away their hearts from their fatherland: "If I forget thee, O Jerusalem, let my right hand forget her cunning." No wonder that when the Lord turned again their captivity, it was "like a dream" — too good to be true. No wonder that their "mouths were filled with laughter," and their "tongues with singing." No wonder that when the day arrived, "the burst of joy was such as has no parallel in the Sacred Volume."

But there was a minor key in this almost universal exultation. The white-haired chiefs and the venerable priests and Levites, who had seen the glory of Solomon's temple, were deeply affected at the comparative poverty and meanness of the preparations and materials for the new structure, and lifted up their voices in

loud lamentation. But they were too few in number to be heard at any distance, and their mournful walls were drowned in the joyful acclamations which rose over the yet ruined city and rolled over Olivet, and were heard far off towards Samaria.

The temple thus auspiciously begun did not reach its completion until twenty years had passed. Work on it was hindered by the Samaritan "adversaries," who "weakened the hands of the people, and troubled them in building." Further, they hired counselors against them at the Persian court to "frustrate their purpose." On the accession of Darius (Hyastapes) the work was resumed, that monarch confirming the decree of Cyrus, and the temple was completed in the sixth year of his reign (B. C. 515).

III Expository

10. When the builders — represented by Jeshua and Zerubbabel. Laid the foundation — as we say, laid the cornerstone. Set the priests . . . with trumpets. — In accordance with the order established by David (1 Chron. 15), the priests, clothed in their robes of office, took their station with trumpets in their hands, and the Levites occupied theirs with the time-keeping cymbals, all ready for the antiphonal service which for nearly five centuries had been held on that hallowed hill.

The garments of the priests consisted of a white linen tunic, reaching from the neck to the ankles, with tight sleeves, and held together around the waist with a linen girdle embroidered with purple, blue, and scarlet. On the head he wore a kind of tiara, formed by the foldings of a linen cloth, and of a round, turban-like shape. His feet were probably naked (Schaff).

11. They sang together by course (R. V., "they sang one to another") — that is, responsively — the priests taking one sentence, the Levites the next, and the people joining in the hallelujahs. Because he is good (R. V., "saying, he is good"). — This is the well-known doxology which closed the Psalm written by David on the occasion of the bringing of the ark into Jerusalem (1 Chron. 16:34). "It contains the greatest ideas which it is possible for man to entertain — God, goodness, eternity" (Dr. Alexander). All the people shouted. — The contagion of thankfulness and praise swept through the entire throng. Says Dr. Butler: "Mohammedanism has no hymnal, nor has Hinduism, nor Buddhism. No glorious outburst of sacred song from the hearts and lips of these people ever awoke the echoes of any heathen or Mohammedan temple, and never will till those temples become the churches of our Lord Jesus Christ."

The priests, in the rich dresses that Zerubbabel out of his princely munificence had furnished, blew once more their silver trumpets; the sons of Asaph once more clashed their brazen cymbals. Many of the Psalms which fill the Psalter with joyous strains were doubtless sung, or composed, on this occasion. One strain especially rang above all — that which runs through the 106th, 107th, 118th and 136th Psalms: "O give thanks to the Eternal, for He is good, for His mercy endureth forever." Through all the national vicissitudes of weal and woe, it was felt that the Divine goodness had remained firm (Stanley).

12, 13. Chief of the fathers — R. V., "heads of fathers' houses." Who were ancient men (R. V., "the old men") — from sixty to eighty years old and upwards. Wept with a loud voice — at the poverty and destitution of materials as compared with the rich accumulations of David and Solomon for the first temple. The new temple, taken altogether, would be "as

nothing in comparison with the first" (Haggai 2:7-9). Many shouted aloud for joy — those who were young, and had been born during the captivity, and had no data for comparison: also the more hopeful among the old. The people could not discern . . . joy from weeping. — Expressions of sorrow among the Orientals are loud and vehement. The howl of wailing is not easily distinguishable at a distance from joyous acclamations. In this case, however, the joy predominated.

These three voices, mingled together when the foundation of the second temple was laid, are still continually mingling in the world round about us. There is the voice of joy, heard, perhaps, most commonly from the young, from those who have life before them, and are full of hope and energy. Will this be lasting? Only if it is based on the knowledge of God and the promises of God. Where Christ is there only is joy true and right. Then the voice of sorrow, the lament over that which is past and gone. What can still it? Only the knowledge of God and faith in Him. It is Christ who gives "joy for mourning" (Isa. 61:3), and offers a brighter future than the very brightest past. And the voice of praise, heard too little, but never wholly silent. What inspires this? Again, the knowledge of God, that "His mercy endureth forever toward Israel." And let us bear in mind that where this goes on continually the voice of mourning will eventually have to yield to the voice of joy (S. G. Stock).

1, 2. The adversaries of Judah and Benjamin — the mixed races living in the vicinity of Jerusalem. "These tribes were, many of them, hereditary enemies of the Hebrews, and all of them were bitterly opposed to spiritual religion. On the north were the Samaritans, of mixed race and degrading superstitions; on the east were the idolatrous Ammonites and Moabites; southward roved the plundering bands of Bedonins; along the coast dwelt the Philistines. Allied with these were the Hamathite princes, Cantheans, Elamites, Babylonians and others" (Hurlbut). Let us build with you — a plausible but hostile request. Their behavior had already caused fear (see verse 3). We seek your God . . . and we do sacrifice unto him. — That was true; but while they feared Jehovah, they served their own gods and chose priests for their idolatrous worship from among the vilest classes. Since the days of Esarhaddon, king of Assur (R. V., "Assyria"). — There had been three deportations from the Babylonian provinces to Samaria and the surrounding region.

3. Ye have nothing to do with us to build. — "It is not to you and to us to build." That is, we cannot work together; you have no claim to association with us. And, doubtless, if he had been asked why, he would have given three reasons: they were slaves by birth, not members of the chosen race; they were heathen in practice, actually worshiping the graven images of false gods while serving Jehovah; and lastly (whether or not this was clear in Zerubbabel's mind is a matter for conjecture) it would have been a political blunder to have joined with them at this time; "these peo-

Hood's

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ple were not mentioned in the decree of Cyrus, which was the Jews' warrant for what they were doing."

The movement was one for the re-establishment of God's peculiar people in their own land, under their own system, as a witness to the nations against polytheism, against idolatry, against materialism and sensuality in religion. As the Samaritans had adopted a mixed or mongrel worship, uniting idolatrous rites with the acknowledgment of Jehovah (2 Kings 17:29-41), their admission by Zerubbabel to a partnership in his work would have been equivalent to the abandonment of pure religion, and the acceptance of syncretism inherently vicious and sure to develop into pronounced forms of impurity and corruption. Zerubbabel therefore declines the offer made him — most properly, since there is no "communion between light and darkness" (2 Cor. 6:14), no "agreement between the temple of God and idols" (Rawlinson).

4. 5. Weakened the hands of the people — threw obstacles in the way of their building, discouraged them by sneers and insults and threats. Hired counselors . . . to frustrate their purpose. — The names of some of these "counselors" are given in verse 7, who interfered after Cyrus' date. The remainder of the chapter illustrates the arguments used and methods taken by these conspirators to prevent the erection of the temple. Until the reign of Darius — the second year of his reign. During Cyrus' reign the work was hindered by local interference, and under Artaxerxes it was wholly stopped.

IV Illustrative

1.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outworn shell by life's unresting sea."

(O. W. Holmes.)

2 Our bodies are temples for the Holy Ghost to dwell in. Many a person has neglected his temple, and by evil practices has defiled and ruined it. When God's grace converts the soul it is the bringing back of exiled thoughts and emotions, ambitions and purposes, which are noble and true; and their first effort is to rebuild the house of God. I have seen many a drunkard restored to his right mind and intent by God's grace on living a noble life, who was nevertheless divided in his sentiments between rejoicing and weeping, because of his hope for the future and his recollection of the former house of God with which he started in life (Hurlbut).

3. "God loveth a cheerful giver." Have you studied the precise import of the word translated "cheerful?" It came to me with wonderful force a few days since as I was reading my Greek Testament. The word is *hilaron*. There is no mistaking its import. God loves a whole-souled "hilarious" giver — one who is not ashamed of the cause to which he gives — one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and, above all, in the God who directs the work, gives freely, heartily, and with a swing. To the sense of duty from the law of Christian service, shall we not, by God's help, add this crowning grace of spontaneous, hearty, hilarious Christian giving of time and money for the cause of our Master? (Pres. M. E. Gates.)

4. The great mediæval masters of artistic beauty, were, many of them, in the habit of asking God's special blessing on each new endeavor. Cromwell, Washington, Von Moltke, Havelock, and other commanders presented their diagrams of battles to the Lord, asking for His favor on their plans. Bishop Heber offered special prayer on the eve of each important undertaking of his life. Luther said that prayer was the best book in his library, and the longer he expected his day's work to endure the more time he devoted to prayer (Hurlbut).

MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION

Annual Meeting

THE annual meeting of the Massachusetts Sunday-school Association opened its sessions on Tuesday afternoon in the First Baptist Church in the old city of Salem. The local committee, under the direction of Rev. Nathan Bailey, had made splendid preparations for the coming of the delegates to the city, and all were amply cared for.

The afternoon session was one of prayerful preparation and consecration. Following this, meetings were held for boys and children. Two evening sessions were held, one in the Tabernacle Church, Dr. DeWitt S. Clark, pastor, where all the day sessions were held, and the other in the First Baptist Church. Greetings were extended on the part of the city and the churches, and the usual responses were made.

W. N. Hartshorn, chairman of the State executive committee, made his annual report, which consisted of a clear review of the Association's history since its beginning and a preview of the years to come. This feature of the address was of special interest in view of the fact that Mr. Hartshorn at this session resigns the chairmanship of the executive committee, which he has held from the beginning, and he may be truly called the founder of the organization. His splendid devotion and executive ability in the State work attracted the attention of the international leaders, and, on the death of B. F. Jacobs, he was elected chairman of the international committee, with the continent as his field of operation. He therefore is called to higher positions and wider possibilities. He will, however, remain on the State executive committee and hold the position of honorary chairman, and proposes to keep in close touch with the work of the State.

The convention was greatly favored in having present perhaps the two most distinguished men on the International Lesson Committee, Rev. Dr. Potts, of Toronto, chairman of the committee, and Rev. A. F. Schaffner, of New York. In addition, Mr. Wm. C. Pearce, of Chicago, international educational secretary, was present and was of great service to the convention in several inspiring addresses and in other practical suggestions to the various conferences that were held.

Rev. C. A. Barbour, one of the leading Baptist pastors of Rochester, N. Y., gave one of the strongest addresses on Tuesday evening on "The Open Door of Opportunity." Rev. Dr. McElveen, of Shawmut Church, Boston, gave a most inspiring and uplifting address on "The Greatest Field for Evangelism," claiming the Sunday-school as that field. Drs. Buell and Rishell, of our own Theological School, were greatly enjoyed by the convention, the two addresses by Prof. Buell on "Constructive Biblical Work," and that of Dr. Rishell on "The Place of Psychology in Sunday-school Work," commanding the attention and holding the interest of all.

Dr. Potts gave two masterly addresses on "Twentieth Century Sunday-school Ideals," and "Present-Day Aspects of Sunday-school Work." He is indeed "a master of assemblies" and greatly honors the Methodist Church of Canada, of which he is educational secretary. Dr. Schaffner, of New York, spoke several times and was of great assistance in department conferences. His chief address was on "The Worker's Widening Horizon," and like all his addresses was replete with wisdom and wit.

Miss Margaret Slattery, of the State Normal School, Fitchburg, gave a most

remarkable address, stamping her as one of the elect women born with the genius of speech. She will easily rank with the lamented leaders, Mary A. Livermore and Frances Willard. She is destined to a large place in literary and especially in religious gatherings. She has the impassioned earnestness, the picture-painting power, the rhetorical finish, and, above all, the glowing spirit of a consecrated personality charged with the spirit of the Master and Lord.

The department conferences were of great value in getting the workers together for exchange of opinions and counsel from many of the lesson experts in the field of Sunday-school work. One of the pleasant things of the convention was the "College Conference" at the Y. M. C. A. building, at which Dr. Potts and President Huntington were the chief guests. Fifty-four colleges and universities were represented, thus showing the deepening and increasing interest our higher institutions are showing in Bible study and in Christian work in the Sunday-school. Boston University had the largest number of students (38) present. In addition to the regular officers elected a special office was created, to which Dr. J. D. Pickles, pastor of St. John's Methodist Episcopal Church, Boston, was elected. He is to be known as the "educational secretary." His duties are not yet fully defined, but have as one goal of effort the developing and stimulating of the work of teacher-training.

The convention was one of the best, if not the best, and most largely attended that the Association has ever held, and cannot fail to have a deep and potential influence throughout the whole Sunday-school forces of the State. Rev. Messrs. Rice, Leonard, Dick, Dight, Osgood, and many others of our own church were present and rendered effective service.

These officers were elected for the ensuing year: President, Robert F. Raymond, Esq., New Bedford; vice-presidents, Stephen Moore of Newton, William B. Plunkett of Adams, W. F. Andrews of Springfield, Rev. Carlton T. Mills of Wollaston; recording secretary, Barnett F. Butler of Malden; treasurer, Charles F. Bates of Boston; auditor, Charles R. Magee of Malden.

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EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

MAKE allowances for infirmities of the flesh, which are purely physical. To be fatigued body and soul is not sin. To be in heaviness is not sin. Christian life is not in feeling — it is a principle. When your hearts will not fly, let them go; if they will neither fly nor go, be sorry for them and patient with them, and take them to Christ as you would carry your little lame child to a tender-hearted, skillful physician. Does the surgeon in such a case upbraid the child for being lame? — *Elizabeth Prentiss.*

If any man here is to win a hundred souls this year, they will be found among the people whose names are in the city directory, who live on the same street with you. They are not floating around in the air, waiting to be brought down by a prayer or a gun. They are the husbands of women who already belong to your church, or wives of men who already belong. They are children of parents already on your rolls, or they are the parents of children already in the church; or they are the neighbors of yourself and your people. — *Bishop W. F. McDowell.*

What occurred in one of the smaller churches may well give suggestion to all, as to the quality of the social work done by the church, especially by the Epworth League. A gentleman, invited by the pastor to attend a social gathering, said: "I used to go to the socials in that church, but they were such poor affairs that I could not stand it." The pastor determined that there should be a change, urged the gentleman to attend, and went about preparing a good program. The gentleman did attend, and after the evening's entertainment was ended said to the pastor: "I have enjoyed the evening and shall come to your entertainments." Too often the social is little better than a family gathering, or a mutual admiration society affair; too often the program is not worthy of the young people who are responsible for it, nor of those to whom it is offered as entertainment. There is talent enough in our Leagues to do excellent work in this line. It ought to be considered sin to do anything short of the best. Put the socials on a high grade. Have programs of real merit. Offer only the best. The returns will be in the same quality.

Not very long since, when the question of the return of the pastor was up in the quarterly conference, one good old class-leader refused to vote, and later gave his pastor the reason for his action, saying: "Pastor, I think you once said that you do not believe in the personality of the devil, and I could not raise my hand." And this is but a sample of the reason for church action that too often prevails. Those who hold some necessity of creed very tenaciously are in danger of being narrow. It still seems difficult to be charitable, and to give the emphasis to the few great essentials that control us. The creed of a personal devil is not a necessity; there is evidence of personal iniquity enough on every hand. The great objective is a spiritual life; the necessary faith thereto is a firm and restful confidence in the positive Personalities. Belief that provokes argument only will lead away from spirituality, even though it be well founded in fact. But faith that accepts the being of God, the revelations of Jesus, and the direction of the Holy Spirit, will lead to spiritual life. One

does not need to believe, or know, everything; but one needs to seek the closer fellowship with Deity. "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

League Activities

The New Bedford District convention was held in County Street Church, New Bedford, Sept. 26. Of the 36 senior chapters 31 were represented. The district has 24 junior chapters. The enrollment numbered 92 delegates and pastors and 122 visitors, an increase of 40 over last year. The morning session opened with devotions conducted by Miss Ione Earle, of Dighton. Joseph J. Timperly, Jr., gave the address of welcome. Charles E. Vaughan, district president, and Rev. F. L. Streeter, president of the New England Southern Conference League, responded. Business followed, and the balance of the morning was devoted to the Juniors, under the direction of Mrs. Jane E. Bell, of South Harwich. Five-minute papers were read, as follows: "The Need of the Junior League," Mrs. Franklin Howland, of Acushnet; "The Duty of the Epworth League to the Junior Society," Mrs. Mabel L. Blacknell, of Taunton; "Benefits of Graded Work," Mrs. Bell; "Work with Juniors from the Beginning to the Sixteenth and Four-tenths Year," Rev. W. Lenoir Hood, of Bristol, R. I. The addresses evidenced much study and were greatly appreciated.

The afternoon was opened with a praise service conducted by Rev. F. L. Streeter. The addresses were: "World Evangelism," by Rev. H. E. Murkett, of Providence; and "A Great Opportunity," by Rev. H. A. Ridgway, of New Bedford. Both addresses were of great excellence. The afternoon concluded with the department conferences. Rev. W. I. Ward, presiding elder, led the evening worship. Rev. W. T. Perrin, Ph. D., of Boston, gave a strong address, having for his theme the one word, "Mastery."

The second day was conducted as a missionary institute. The morning was given to addresses: "The Missionary Movement, as Seen at Silver Bay," Rev. A. E. Legg, of Providence; "The Great Need," by Rev. E. M. Taylor, D. D., missionary field secretary; "Mission Study," by Miss Martha B. Hixon, of New York; "The Missionary Library," by W. B. Oliver, of Boston; "Scriptural Giving," by Rev. C. Harley Smith, of Taunton. In the afternoon, Mr. Oliver spoke on "The Monthly Missionary Meeting." Dr. Taylor on "Missionary Literature," and Miss Hixon on "Missions in the Sunday-school and Junior League." An open parliament concluded the work of the afternoon. Addresses were given in the evening by Miss Mary A. Danforth and Dr. Taylor.

The New Bedford Epworth League Union entertained with generous hospitality. Special music was furnished by Mrs. B. F. Jenny, organist, Mrs. Levi M. Lawton, Mrs. Emma Sears, Louis W. Macy, and Master Harry Lucy.

The president, Charles E. Vaughan, was re-elected. The vice-presidents are Miss Catherine S. Hicks, of New Bedford, Rev. G. G. Scrivener, of Cotuit, Miss Bertha Beadles, of Fall River, Miss Anna M. Starbuck, of Bourneville. Mrs. Geo. W. Bottoms, of Fall River, was elected recording secretary, and Mrs. Fred E. Hathaway, corresponding secretary and treasurer. Mrs. Jane E. Bell was re-elected Junior superintendent. A vote of appreciation of the faithful services of Rev. R. S. Cushman as second vice-president for the past two years was passed, he having devoted unusual time to his office.

The Spiritual department of the West Boston Circuit, Rev. M. L. Robinson, of Walpole, vice-president, called a meeting for conference and consecration regarding the fall work. A large number gathered at Upham Memorial Church, Forest Hills, Wednesday evening, Sept. 27. After a social hour and refreshments served by the local chapter, Mr. Frank Parkinson, the circuit president, called the meeting to order. Rev. C. H. Davis read the Scripture lesson and offered prayer. Rev. Frank G. Potter, of South Boston, spoke on the "Spirit of our Fall Work," giving a strong, earnest address. Rev.

G. F. Durgin had for his assigned topic, "Our Fall Work Organized." The after service was conducted by Mr. Robinson. Many took part in prayer. The last hour was profitably spent and was an inspiration.

A "White and Red" contest for attendance at the social meetings during the summer resulted in much personal work being done, increased attendance, and help to both the spiritual and social interests of the League at Westboro. The "Reds" won, with the "Whites" so close as to make it interesting. At the home of one of the members of the defeated side, Miss Marion Hunt, an entertainment was given to the victors, Sept. 28.

Miss Daisy B. MacBrayne, so widely and well known in Epworth League circles and especially as an officer on Cambridge District, has taken charge of the Junior work in Worthen Street Church, Lowell.

PRAYER-MEETING TOPIC

Sacred Songs that Have Helped

(A Praise Service)

Sunday, October 22

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

- Oct. 16. "Rock of Ages," Psa. 61: 1-8.
Oct. 17. "Refuge," Psa. 55: 1-8.
Oct. 18. "Abide with Me," Luke 24: 28-35.
Oct. 19. "The Lord is My Shepherd," Psa. 23: 1-6.
Oct. 20. "Just as I am," John 1: 35-39.
Oct. 21. "Nearer, my God, to Thee," Gen. 28: 10-22.
Oct. 22. Topic—Sacred Songs that Have Helped.
Eph. 5: 15-20; Col. 3: 15-17.

"Full oft the longing soul goes out
On wing of song its good to find,
And flying far o'er flood and doubt,
Its ark of bondage leaves behind."

No one can measure the mighty power of sacred song as its uprising volume has rolled through the Christian centuries. Music hath peculiar charms. Its exquisite pathos, tender appeal, and stirring potency lift it into regal pre-eminence. Prose, blank verse, drama, and other forms of literature have their unquestioned value; but lyric verse, which suits itself so readily to musical expression, seems to touch the soul's finer chords and penetrate to the heart's very centre. Through sacred song the spirit of man finds most satisfactory utterance.

A Hymn book Disclosure

There is an old hymn-book which contains the representative hymns of all the principal divisions of Christianity. The same blessed truths are expressed in all the hymns, although differently phrased. Some of the verses were written by Arminians, some by Calvinists. The Unitarian, the Methodist, the Quaker, and the Catholic, all had contributions in the volume. Yet where were the differences in creed? These were so insignificant as to be scarcely noticeable. Indeed, many of the songs went to those depths where there is neither Jew nor Greek, neither Protestant nor Catholic, but all are one in Christ Jesus. Sacred song is a glorious unifier of Christian hearts.

Balm for the Troubled Soul

Headley, in his "Life of General Grant," relates an incident that was very affecting. The night after the battle of Shiloh, a fatally wounded captain sang out: "When I can read my title clear." In the brush near by was another wounded comrade, bleeding from several wounds, who took up the strain and sang with him. Further on another and another, until all over that terrible field of blood men were singing:

"May I but safely reach my home,
My God, my heaven, my all!"

1. A young Virginian became an infidel. Three of his young friends took his error very

much to heart. They were fine singers, and often in their visits to his room they would chime in together upon a beautiful arrangement of "Jesus, Lover of my Soul." At first they seemed to have no effect upon him. Finally one day they noted a quiver of his lip when the strain, "Other refuge have I none," floated forth. A struggle ensued. He was conquered by song, and exclaimed: "Boys, I cannot stand it any longer. 'Other refuge have I none.' I will be honest enough to own it." Thus he was converted.

2. A robust, rugged young Scotchman, one who felt all-sufficient in himself, was taken ill, and was visited by a clergyman. After failing, by conversation, to awaken any religious interest in several visits, he sang "Jerusalem, my happy home." That did the work. "I used to hear my mother sing that when I was a little lad at home," said he, sobbing. Songs of childhood, home and mother seem to linger longest in the soul. Our own New England poet, Alfred J. Hough, sings very sweetly:

"We know not the music that spirits hear
As earth is receding and heaven draws near;
But treading death's valley of shadows dim,
I ask but to hear my mother's hymn."

"From Greenland's icy Mountains" has mightily aroused missionary zeal. "Just as I Am" has helped multitudes into the kingdom. "Jesus, Lover of my Soul," has been a sweet solace to millions of sorrowing souls. "Nearer, My God, to Thee," finely expresses the earnest longing of every Christian heart. Let us learn to sing with the spirit and with the understanding also. Let us sing the best hymns, with our lives tuned into harmony with God.

Norwich, Conn.

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Noteworthy Pronouncement on Revivals

Continued from page 1289

turies." The deep-seated, overflowing religious enthusiasm which showed itself so glowingly in the first centuries had for its very flower and fruit the heightened moral lives of the early Christians, their heroic faith, their widespread charity. And this has characterized all the great religious awakenings ever since.

"It is almost universally admitted that the Wesleyan revival raised the public morals in all English-speaking lands, and literary critics tell us that the comparative purity of English literature is due to the silent influence of that great movement. Even local revivals, accompanied by eccentricities which cannot fail to excite a smile, have proved powerful to raise the moral life of the district over which their influence has spread. The marvelous effects of the present revival in Wales are witnessed to by the press, by the police, by magistrates — by every one whose business it is to mark the life of the people. History also reveals that every great religious revival which has swept over a whole country is usually followed by attempts at social reformation. The revival does more than reinvigorate religion and raise the moral tone of the individual moral life. It seems to recall nations to their national responsibilities, to inspire and promote needed reforms, to give the signal for a new start in national life."

The essayist dwells quite a little upon two or three characteristic accompaniments of revivals. In the first place they have all, or almost all, given rise to an outburst of Christian song. This is well known, and needs no enlargement. In the second place, there has been almost universally a recognition of the value of women as religious guides and comforters. Paul's epistles show this, and so do the great mediæval revivals, as well as those of the Methodists. In the third place, revivals have mightily influenced Christian doctrines, especially on their practical or experimental side.

"In Gregory's time the practical religious question seemed to be: How can I separate myself from the world? in the time of Francis: How can I be like Christ? with Eckhart and Tauler: How can I have inward fellowship with God? and at the Reformation: How can I experience a sense of pardon for the sin which oppresses me? The practical answers, given without any intention of modifying the current theology of the church, filled the living experience and produced new trends of thought which molded new theological opinions.

"Every doctrine in Christian theology has at one time or other emerged slowly out of the Christian experience — has been formed from the life blood of the heart as well as of the brain — and hence it is that times of revival, although to all appearance periods when theology has not been very powerful nor very prominent in sermons and addresses, are nevertheless the seed-beds of the theology of the next generation. The Pietist revival in Germany added the Calvinist doctrine of good works to the Lutheran theology. Wesley gave the death blow to the hard reformed scholastic of the seventeenth century. After the revival movement under Messrs. Moody and Sankey the love of God became the prominent theme, and the wrath of God was less dwelt upon; the abstract question of the guilt of sin, though never abandoned, was placed behind the more practical question of the power of sin over the heart and life. What

may come from this Welsh revival no man can yet tell."

Two methods, Dr. Lindsay remarks, both of which have come down from mediæval times, seem to have been generally used among revival workers. The Franciscans, who called themselves the "army of Jesus" and had a "General" at the head of their order, insisted on an obedient band of workers with an almost military organization. Everything was prescribed for them, all the details marked out as to street parades, exercises in the open air, in the halls, the discipline of the converts, the offerings of money, the devotion of time to benevolence, etc. The German Mystics conducted their revivals on a different plan. They made no attempt to arouse enthusiasm by processions or music. Addresses were given, usually in the churches; there were after meetings for such as were impressed; and then, quite often, a celebration of the Holy Supper. The converts formed themselves into "praying circles" which met at each other's houses, and were helped by letters from the leaders, who also did much to direct their reading.

We commend these thoughts and reflections to our readers' prayerful attention without extended comment. History shows, says the essayist, that the preachers of revivals have been generally, though by no means exclusively, laymen. It shows, also, that the pews have quite as much to do with the matter, to say the least, as the pulpit. We are profoundly convinced that no widespread revival can bless our communities until there is a very much higher style of piety in our churches, until the New Testament standard of Christianity is more generally apprehended and practiced among us. And this cannot be brought about except by a very earnest and united movement on the part of both ministry and laity. As soon as such a movement takes on strength the revival will be here. Shall we have it? We can, if we will.

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OUR BOOK TABLE

THE EXPANSION OF CHRISTIANITY IN THE FIRST THREE CENTURIES. By Adolf Harnack, Professor of Church History in the University of Berlin. Translated and edited by James Moffatt, D. D. Vol. II. G. P. Putnam's Sons: New York. Price, \$3.

We spoke in high praise — as every one must — concerning the first volume of this great work, issued last year. This second volume is even more important and interesting. It contains the last three chapters of Book III — "The Names of Christian Believers," "The Organization of the Christian Community," and "Counter-Movements, Persecutions, Hostile Verdicts, Literary Attacks" — and the whole of Book IV, which takes up specifically "The Spread of the Christian Religion." He says, very pointedly: "The church exerted a missionary influence in virtue of her very existence, inasmuch as she came forward to represent the consummation of all previous movements in the history of religion." Prof. Harnack gives the whole force of his genius and immense erudition to discussing the question how widely Christianity had permeated the Roman Empire at the time of the accession of Constantine; and the final chapter, in which he sums up the result of the whole investigation, is extremely valuable. He declines to venture on any figures for the approximate number of Christians, but he clearly leans (with abundant, detailed proof behind his opinion) toward a much larger proportion of Christians than the estimate commonly made. He considers that there were 1,500 bishoprics in the empire in 312 A. D. He finds that in a few provinces the Christians constituted very nearly half the population, while in several cities they were a large majority of the inhabitants. He puts it in the whole country at "considerably short of half the entire population." But the real influence of the Christians, being massed in the towns and cities, was far ahead of their numerical strength. In what we call Asia Minor, Armenia, Edessa, and Thrace, Christianity was practically the standard, even the national, religion. In Antioch, Syria, Cyprus, Alexandria, Rome, and most of Italy, as well as Greece, Spain, and northern Africa, Christians formed a very material portion of the population, influenced the leading classes, and were fully capable of holding their own with those of other religions. In the other provinces they were much less strong. The faith spread, on the whole, with marvelous rapidity, partly because of its monotheism and its good news, partly because of its versatility and amazing power of adaptation. It was "a religion which proclaimed the living God for whom man was made. It also brought men life and knowledge, unity and multiplicity, the known and the unknown. It was a universal religion in the sense that it enjoined precepts binding upon all men, and also in the sense that it brought men what each individual specially craved."

THE ONLY TRUE MOTHER GOOSE. Being an exact reprint of the original edition published in Boston in 1833. With introduction by Rev. Edward Everett Hale. Lee & Shepard: Boston. Price, 60 cents.

In 1833 the firm of Munroe & Francis, in Boston, produced what was called "The Only True Mother Goose Melodies without Addition or Abridgement, Embracing also a Reliable Life of the Goose Family." A number of imprint editions of these original jingles with their profusion of quaint, well-executed black wood cuts were produced by different book-sellers, and gave enjoyment to thousands of children and their elders. A great many people of advancing age have a distinct recollection of

this book, but it has long been out of print and copies have become very scarce and valuable. The Boston Library did not have one until 1902, and it is now among their most carefully guarded volumes. Mrs. Harriet Blackstone C. Butler, a well-known member of the Daughters of the Revolution, possessed a carefully treasured copy, and when this came to the notice of Dr. Edward Everett Hale he enthusiastically urged its reproduction, and proved his great interest in the matter by writing an entertaining introduction. The work of reproducing has been perfectly done, and the book is sure of a wide circulation, as it will bring back childhood days to a great number who will in turn wish the children of the present day to know what their parents or grandparents enjoyed.

HER MEMORY BOOK. By Helen Hayes. Harper & Brothers: New York. Price, \$2.

A handsomely bound and illustrated book for recording happy social times. It begins with some pages for "Description of her Debut," and then goes on with "Lunches," "Five o'clock Teas," "Dinners," "Chafing Dish Parties," "Musicals," "Receptions," "Dances," "Theatre Parties," and the "Sports" of the various seasons. Then come "Travels," "Shopping Tours," "Samples of her Favorite Gowns," and "Newspaper Notices." Well filled out as a sort of biography for a butterfly, it would be quite a success.

THE EVANGELISTIC AWAKENING. By Wentworth F. Stewart. Jennings & Graham: Cincinnati. Price, 75 cents, net.

Are we on the eve of another great evangelistic awakening, more widespread and more abiding than ever before? This author thinks so, and his opinion seems to be shared by many. We should be more hopeful of it if we saw plainer indications that the great body of the church membership were something more than nominal Christians. When the cradles are all full and running over with spiritual babes, what room is there for more, and what likelihood that, if they be born, they will get such nurture as will enable them to live at anything but a "poor dying rate?" Dr. Stewart has given us an excellent book, in which are wise suggestions and cautions. We especially agree with him when he says: "We cannot have an evangelistic church unless we are willing to pay the cost." "Because of the small fraction of time and energy now devoted by the average Christian to the cause of Jesus Christ, we do not convince the world that we feel we must be about our Father's business and that this to us is the first consideration." "If even 60 per cent. of our people were prayer-meeting Christians, self-sacrificing Christians, then would the question of the kingdom's coming be early settled." Is there any way to get a majority of the church really interested in religion? He who will show us how to do it will show us the secret of victory. As soon as the church really wants a revival and is willing to pay the price, it will have one. The old-time revival is not going to be repeated. The changed conditions of life and of society do not permit of it. He who looks for that will be disappointed. Yet the spirit and substance may be the same, though methods must undoubtedly be different. The old Gospel has not lost its power. It is the same Christ who saves. But the preaching must be of a somewhat different sort, and there must be a great deal more personal work.

DAN MONROE: A Story of Bunker Hill. By W. O. Stoddard. Lothrop Publishing Co.: Boston. Price, \$1.25.

No one has done better in presenting in story form reliable American history than W. O. Stoddard, who now begins a Revolutionary series with a volume entitled "Dan Monroe — A Story of Bunker Hill." Mr.

Stoddard found in trustworthy records that the drummer-boy of the Lexington Militia was named Dan Monroe, while his companion, the fifer, also his closest friend, was named Nat Harrington. With these genuine historical characters as heroes, Mr. Stoddard has constructed an excellent book, introducing the Concord Fight and the Battle of Bunker Hill and the arrival of Washington. There is plenty of excitement without doing violence to the carefully preserved historical outline.

BEN PEPPER. By Margaret Sidney. Illustrated by Eugenie M. Wireman. Lothrop Publishing Co.: Boston. Price, \$1.50.

This is the tenth volume of the famous Pepper books, begun so long ago and continued with so much steady popularity. The hosts who have read the others of the series will doubtless want this. Ben's resolute, unselfish character is finely brought out, and there are many good times depicted that will be much enjoyed by the reader.

ALFRED, LORD TENNYSON. A Memoir. By his Son. The Macmillan Co.: New York. Price, \$4, net.

We gave full space to commending this noble work when it was first issued in September, 1897. Since then it has been reprinted eight times. And now the publishers have still further met the continued popular demand by issuing an edition in one volume. It makes a somewhat bulky book (1,100 pages), but it comes rather cheaper.

REMINISCENCES OF PEACE AND WAR. By Mrs. Roger A. Pryor. Revised and enlarged edition. The Macmillan Co.: New York. Price, \$2, net.

This is the fourth edition in a single year, which certainly speaks well for the attractive qualities of these gossip sketches, which we described quite fully last year.

THE TRIDENT AND THE NET. A novel. By the Author of "The Martyrdom of an Empress." Illustrated in color. Harper & Brothers: New York. Price, \$1.50, net.

With the publication of this novel, the anonymous author of "The Martyrdom of an Empress" makes a new departure from her previous work. The scene is laid in New York, and in Brittany — but a Brittany wholly new to the American reader — and the story of the contest between good and evil in the nature of a man born to high rank and fortune, and of the influences by which that nature is alternately swayed, is so vibrant with life and emotion, its situations are so novel and dra-

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Ten days' trial tells the story. There's a reason.

matic, that it may be described as a rare piece of literary art. The conclusion is severely disappointing and one might say, needlessly sad. But the author would probably reply that real life is, much of it, very sad, and that she has simply had the courage to be true to reality. The trident and net triumph over the mailed warrior with his good sword. It is often so.

AN ANTI-WORRY RECIPE, and Other Stories. By Della Lyman Porter. American Tract Society: New York. Price, 25 cents.

The recipe referred to is simply to the effect that if there is anything to be done we would better go straightway and do it, while if there is nothing to be done about this particular thing we would do well to turn our attention to something else; and in either case quit all foolish fretting. Sure enough. There are four other short stories.

Magazines

— In palpitating touch with the liveliest problems of today is the October *World's Work*. In the "March of Events" department many current happenings are treated editorially in frank and comprehensive style. The contributed papers include, among the most significant: "The Railroad in Politics," "Jerome, a Man," "The 'Senate' of Business and its Parties," "Our Control of the Caribbean," and "The New Science of Business." "The Sad Story of Industrial Trusts," with the faces of seventy-six heads of trusts, is a striking paper. Withal it is one of the most interesting and valuable numbers — which is saying much — of this splendid monthly. (Doubleday, Page & Company: New York.)

— In *McClure's* for October Ida M. Tarbell concludes her account of Kansas and the Standard Oil Company; Charles F. Lummis describes "Pioneer Transportation in America;" and Pasior Charles Wagner gives a delightful account of his delightful "Visit to the White House." His words about the President are extremely eulogistic, but discriminating and just. The editor makes two important announcements: In the next number Carl Schurz begins the publication of his memoirs, and Ray Stannard Baker also begins a series of very carefully-prepared articles about the railroads and their relation to business and government and law. (S. S. McClure Co.: New York.)

— *Lippincott's* for October contains a complete novelette by Frederic Reddall entitled, "A Manila Madness," and also reprints among its shorter stories one by the late John Hay, called "The Blood Seedling." (J. B. Lippincott Co.: Philadelphia, Pa.)

— Under the title, "The 'Grand Old Man' among Royalties," W. G. FitzGerald writes up the Emperor of Austria in the October *Pearson's*. Theodore Waters concludes his important series of articles on "The Profession of Getting Hurt." Other good topics treated are: "Slave Dogs of the Frozen North," "The Lost Children of Greater New York," and "Lumbering the Giant Trees." (Pearson Publishing Co.: New York.)

— The *American Illustrated Magazine* (for thirty years *Leslie's Monthly*) opens with "Fire at Sea," telling some stories of most perilous adventure and disaster under such circumstances. With the caption, "Millions for Minutes," Leroy Scott tells of the vast preparations which make high railroad speed possible, and how the fliers are managed. There are personality sketches, with portraits of John F. Stevens, Henry W. Goode, and John J. Esch. Also the "Story of American Paintings," and "Vancouver's Voyages." (Colver Publishing House: New York.)

— Juliet Wilbor Tompkins continues in the current number of *Everybody's* the fascinating story of "Ella Rawls Reader, Financier." Lawson continues "The Story of Amalgamated," and "The Artist Dressmakers of Paris" are elaborately set forth with pen and picture. (Ridgway-Thayer Co.: Union Square, New York.)

— The leading article in *Scribner's* for October will attract much attention, for it is by Theodore Roosevelt, somewhat known to fame



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— a description of "A Colorado Bear Hunt," taken from his forthcoming book, "Outdoor Pastimes of an American Hunter," amply illustrated from photographs. Another good article, amply illustrated from photographs by the author, is "Shrines of the Desert," by Dwight L. Elmendorf. Richard Watson Gilder contributes a beautiful poem, "Music in Darkness." (Charles Scribner's Sons: New York.)

— In *Popular Science Monthly* for October the article that most interested us is on "The Distribution of the Daily Time of Cornell Students." Prof. Whipple has made thorough investigation and announces the results. It appears that the average student there devotes just nine hours daily to university work, sleeps eight hours, devotes a little over two to amusement (counting in this letter-writing and general reading), a little less than two to all forms of physical exercise, one and a-half to meals, and the remaining hour or so to unclassified activities. Some 14 per cent. of the students give time to occupations that assist them financially; 25 per cent. give but twenty minutes or less to each meal. The women devote less time than the men to university work, to amusement, to physical exercise, to sleep, and to self-support, more time to meals and more to miscellaneous activities. (Science Press: New York.)

— The October number of *St. Nicholas* opens, as is fitting, with an extended tribute to its late editor, Mrs. Mary Mapes Dodge, written by William Fayal Clarke. There are also two poems in her memory, one by Josephine Daskam Bacon, and the other by Richard Watson Gilder. The latter is as follows:

"Many the laurels her bright spirit won;
Now that through tears we read 'The End,'
The brightest leaf of all — now all is done —
Is this: 'she was the children's friend.'"

(Century Company: New York.)

— The *Critic* for October has "An Intimate Tribute" to Mrs. Dodge by Sarah S. McEnery; also articles on "The American College Girl's Ignorance of Literature," "Othello Inconsistent," and "John Leech." (Critic Company: 27 and 29 West 23d St., New York.)

— In the *Forum* for the last quarter of the year A. Maurice Low reviews "Foreign Affairs" in his customary competent manner. He says: "Japan has given an enormous impetus to the cause of morality. There has never been a war in which calculations were set at such utter defiance as in this war; never a war in which the ending was so unexpected; never a war that has so quickly brought the good that follows in the train of war; never a war by which the vanquished profited as greatly as the victor." Louis Windmuller writes intelligently on "Life Insurance Methods." He says: "The number of persons insured in 90 American companies is estimated at 10,000,000, who pay \$500,000,000 annually for the insurance of \$12,000,000,-

000" "Twice as much insurance lapses and is surrendered as is paid for at maturity." "The premium income of two companies exceeds \$90,000,000 annually, more than one-third of which is used up for expenses." The expenses are more than twice as great as in the German companies, and nearly twice as much as in the English companies. These are startling facts and show the pressing need for a drastic reform (Forum Publishing Company: New York.)

— The *World Today* in its October number tells us about "Climbing Mt. Tacoma," "Harvesting Sierra Streams," "The Peace Conference," "Minnesota's New Capitol," "Fighting Yellow Fever," and "The Amusements of the London Poor." Dr. Robert S. MacArthur, in "Chautauqua Assemblies and Political Ambitions," tries hard, as he has done on other occasions, to defend his Baptist brother, John D. Rockefeller. (World Today Company: Chicago.)

— The opening article in the *Atlantic Monthly* for October is on "The Golden Rule," by William Allen White. He says, among other good things: "Our pyramid of civilization must rest upon its base or fall; and its base must be the practical Christian living of the people in their daily lives." "Only as men live the Christian spirit consistently in their simple, first-hand relations with one another will the public morals of the nation improve, and will the political and economic problems which reflect the condition of public morals be nearer a solution," which is very true. (Houghton, Mifflin & Company: Boston.)

— The *Missionary Review of the World* for October is chiefly occupied with Japan and China. Dr. William Ashmore, the veteran China missionary, concludes, as all others, we think, do, that "the various happenings of the war are turning out immensely to the furtherance of the Gospel." (Funk & Wagnalls: New York.)

— The October *Bookman*, among other good articles, has one by Richard W. Kemp on "The Value of the Expose," which we particularly like. He thinks the value very great indeed; that Miss Tarbell in showing up the Standard Oil Trust with her unanswerable figures and facts, Mr. Charles Edward Russell in exposing so convincingly the Beef Trust, Mr. Steffens in his revelations as to the corruption in cities, and Mr. Lawson in his good work concerning the "System" and the insurance companies (which it is popular in some quarters to decry, but which has already proved itself to most minds of discernment) have all conspicuously deserved well of the nation, and already great changes can be seen in consequence, with much more to follow. "The literature of exposure" — which some affect to sneer at — "has become the efficient instrument of civic and national reform," as it did before in Bill Tweed's day. (Dodd, Mead & Co.: New York.)

75th Anniversary of South Street Church, Lynn

South Street Church, Lynn, celebrated its seventy-fifth anniversary, Sunday, Oct. 1, and had a most interesting and enjoyable occasion. The morning services opened with a love-feast. Dr. J. M. Leonard, presiding elder of Lynn District, had charge, assisted by Revs. Daniel Richards, Samuel Jackson, Mr. Ridderstrom and Alonzo Sanderson. A goodly number of the elderly members were present, and many, down to one little maiden of six years, took part. The sacramental service followed. One young lady was baptized and four young people were received into full connection with the church. The celebration of the Lord's Supper was conducted by the pastor, assisted by the above named preachers. At the pastor's invitation two young men came forward to confess Christian faith for the first time. At the Sunday-school session, Mr. James A. Wensley, superintendent, presided. A historical paper was read by Miss Emily M. Severance, and addresses were made by David Walker, J. W. Proctor, C. H. Mansfield and N. B. Skinner, all former superintendents.

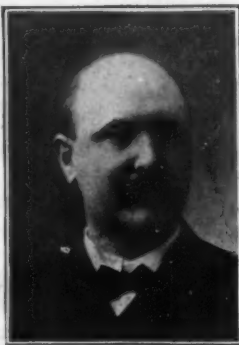
A large congregation gathered for the afternoon service. Among those present were Mayor and Mrs. Eastham, Revs. Daniel Richards, Samuel Jackson and J. W. Lindsay, D. D., former pastors, and pastors of local churches—Rev. G. R. Grose, of First Church, who offered prayer, Rev. Charles Tilton, of St. Paul's, who read the Scripture lesson, Dr. W. H. Meredith, of Boston Street, and Rev. John Mason, of Trinity. The music was by the choir, assisted by a large chorus under direction of J. T. Van Blarcom. Dr. Blackett read a brief but comprehensive survey of the seventy-five years of the church's history in words that were fittingly put and made a deep impression.

The anniversary sermon was preached by Rev. W. E. Huntington, D. D., president of Boston University, from the words of Phil. 1:27, with the subject, "An Apostolic Note as an Anniversary Greeting." This was a plea for unity, loyalty and faithfulness in the church of Christ, and was in Dr. Huntington's beautiful style of strength and simplicity, greatly delighting the large congregation. Rev. James F. Allen, of Somerville, a former three-years' pastor, preached the evening sermon; text, Psalm 137:4: "The Lord's Song in a Strange Land." This was an able and helpful sermon.

The banquet Monday evening was a memorable occasion. Charles H. Mansfield, of the *Lynn Daily Item*, was toastmaster. All the preachers whose names already appear, with their wives, together with Mayor Eastham and wife, Dr. V. A. Cooper and daughter, Dr. A. A. Wright, Dr. Joseph H. Mansfield, Revs. F. T. Pomeroy, G. W. Mansfield, E. D. Lane, C. S. Otto, and C. H. McCrea, some of whom were accompanied by their wives, and Mrs. G. M. Smiley, were present.

From Dr. Blackett's historical paper we cull a few of the many interesting facts: The society was organized and the first house of worship built in 1830, during the pastorate of Rev. A. D. Merrill at First Church, and was promoted by him. The building committee consisted of James Pool, Joseph Breed, James Gowan, Ezra Mudge and Abijah Walden. The land cost \$140, the building \$3,000. The dedication took place Aug. 3, when one hundred members were transferred from First Church. The sermon was preached by Rev. Isaac Bonney. Rufus Spaulding, afterwards a missionary in Africa, was the first pastor. Among other leading men present were Revs. John J. Bliss, Nathan B. Spaulding, Ephraim Wiley, and Edward Hyde, the presiding elder of Boston District, which then extended from Boston to Nantucket. Rev. Ephraim K. Avery offered the dedicatory prayer. One of the original members became a pastor in the New England Conference, eight removed to other churches, six were expelled for non-attendance on the means of grace, such as class and prayer-meetings, and one for other cause. The property was enlarged in 1850. Soon after

this, Boston Street Church was organized from South Street, Dr. Daniel Steele, the pastor, giving forty letters to the new society. To the army and navy of the Civil War this church and parish sent fifty-eight of their men and boys. During the pastorate of Rev. Sanford B. Sweetser, the present commodious parsonage was erected. The pastoral years of Dr. V. A. Cooper saw the



DR. C. W. BLACKETT

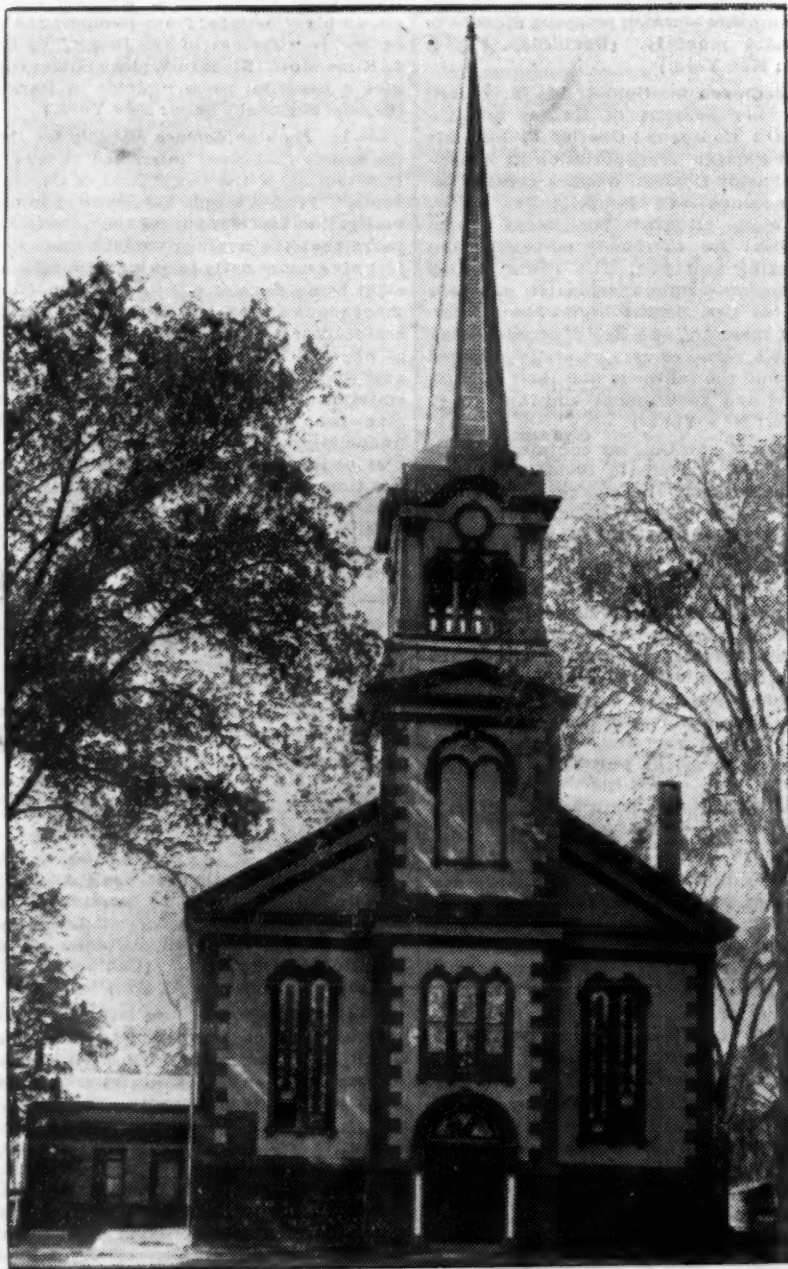
parsonage enlarged and the church repaired, and under the lead of Rev. Samuel Jackson the chapel was built. The following is a list of pastors who have served South St. Church since its organization: Revs. Rufus Spaulding, Selah Stocking, Isaac Bonney, Sanford Benton, Amos Binney, Timothy Merritt, Frederick P. Tracy, Mark Stample, Edmund M. Beede, John E. Husted, Chas. S. Macreading, John Clark, William Rice, Simon Putnam, George Dunbar, Daniel Steele, Isaac Smith, Fales H. Newhall, Jeremiah L. Hanaford, Daniel Richards, Samuel Kelley, Solomon Chapin, Sanford B. Sweetser, Edward A. Manning, W. H. Hatch, George F. Eaton, V. A. Cooper, Alfred A. Wright, Samuel Jackson, Charles Young, James W. Higgins, James

F. Allen, Samuel L. Gracey, George H. Cheney.

The present pastor, Rev. Charles W. Blackett, Ph. D., came to this charge in April, 1900, and has had five and one-half years of successful work. The lot on Summer Street was sold, the debt paid, and \$3,849 realized toward the expense of remodeling, which has been done at a cost of \$10,312. The necessary balance to be raised, \$6,463, was provided for at the rededication, except \$1,774, which at this anniversary occasion is all provided, and South Street will close the Conference year free of debt. The committee who have looked after the final money-raising are W. P. Lord, C. H. Mansfield, J. D. Hodgkins, N. B. Skinner and Mrs. Abbie A. Perkins. The Ladies' Aid Society has been a great help in the work, being instrumental in building the first parsonage in 1839. South Street has now a fine property, in an excellent location, and has a promising field as a good family church. Dr. Blackett's six years have seen some changes, and a valuable and praiseworthy work has been done.

Do the Will of God

I know that many of you are puzzled to know in what direction to start to help Christ to help the world. Let me say this to you in that connection: Once I came to a crossroads in the old life, and did not know in what direction God wanted men to help hasten His kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or in the class-room, or on the street, did not matter at all. — Henry Drummond.



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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—President Pickles was in the chair last Monday. Rev. F. T. Pomeroy conducted the devotions. Dr. A. C. Dixon announced the coming to Tremont Temple of Evangelist Len G. Broughton, of Atlanta, Ga., Nov. 12, for two weeks of special meetings, and asked the co-operation of the Methodists. The meeting voted to recommend that the churches appoint committees to assist in these services. Mr. W. C. Pease, of Chicago, a prominent Sunday-school worker, Rev. S. M. Sayford, secretary of the Evangelistic Association, and Chancellor J. R. Day, of Syracuse University, were introduced and spoke briefly. Announcement was made of the illness of Rev. Paul Rader, and that Dr. John W. Butler is in the Homœopathic Hospital in this city; and Revs. N. B. Fisk, W. T. Perrin, and C. A. Crane were made a committee to convey the sympathy of the meeting to them. Announcement of the death of Mrs. Rev. Garrett Beekman, of Highlandville, was made, and a letter of sympathy was ordered, and the following committee to attend the funeral services was appointed: Revs. G. S. Butters, D. D., F. C. Haddock, D. D., and Alexander Dight.

The order of the day was an address by Mr. Geo. H. Ellis, president of the Boston Typothetae. Mr. Ellis is a good speaker, and made a clear, concise statement of labor conditions, from the employers' standpoint. He declared his sympathy with labor organizations, claimed the necessity of "open shops," and desired to see the eight-hour day when it can be brought about naturally.

Next Monday will be W. F. M. S. day. Miss Mary A. Danforth, Miss Mabel C. Harford, and Dr. Martha Sheldon will speak. Others from the Brookline meeting will be present.

Boston District

Worcester, Trinity.—The reopening of this beautifully renovated church—a description of which was given last week—began Wednesday evening, Sept. 13, when Bishop Mallaleu preached in the large vestry, which was crowded with eager listeners. The theme of the Bishop's interesting sermon was, "Thy Kingdom Come." On Thursday evening the new organ was shown to the people for the first time. About 800 were present at a concert given by Mr. Samuel B. Whitney, organist, of Boston, Mrs. Bertha Cushing Child, contralto soloist, of Boston, and Mr. Edward P. Johnson, tenor, of New York. Everybody was charmed. The first religious service in the auditorium was held on Sunday, Sept. 17, when Bishop Andrews preached an inspiring and uplifting sermon on the subject, "God is a Spirit." A large company greeted the Bishop, and he preached with the fire and enthusiasm of his youth. The people were delighted and helped. Following the morning service was the Sunday-school rally, when nearly 600 were present. An excellent program included an address to the children by Bishop Andrews. In the evening the pastor, Rev. S. M. Dick, Ph. D., preached to a large congregation. At a recent meeting of Methodist preachers in this city a compliment was paid to this pastor and church by one of the city pastors. He said: "I doubt if another city can be found where the large church and its pastor are so kind and generous to the other churches as Trinity Church and Dr. Dick are to the other churches of this city." The beauty of the compliment was that it came out incidentally, in the course of plans for union revival work, and was as hearty as it was spontaneous.

Dorchester, Baker Memorial.—A very glorious revival is in progress in this church. The pastor, Rev. A. P. Sharp, Ph. D., had held special services one week, with marked interest, when the group meeting, arranged under the Boston District plan, began. During last week the pastor was assisted by Revs. L. A.



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BOSTON

Nies, J. P. Chadbourne, and W. H. Powell, who arranged to supply their own services on Friday and Sunday evenings and were present here. The preaching has been direct for salvation. The congregations have been large; more than one hundred men were present last Sunday evening, and an unusual spirit controlled the meeting. At least twelve adults have publicly decided to live the Christian life.

Brookline, St. Mark's.—Last Sunday was Rally Day at this church. The pastor, Rev. Dillon Bronson, preached on "His Body, the Church," and received 8 members by letter, 14 from probation, and 11 on probation. Mayor Weed of Newton spoke to the Sunday school. Dr. Luther T. Townsend preaches at St. Mark's next Sunday evening. Vesper services begin Nov. 5.

Lynn District

Stoneham.—Union revival services have been in progress for one week, the four evangelical churches uniting. All the services are held at the Methodist Episcopal Church, Rev. N. B. Fisk, pastor. Rev. Ralph Gillam is the evangelist, and Rev. Mr. Greenwood, of Somerville, and Miss Alice Leith, of Lowell, are the

soloists. On both Sundays the church has been well filled, between 500 and 600 being in attendance. The afternoon and evening meetings are well attended, as many as 300 remaining to the after meetings. About 40 have already signified their determination to begin the Christian life. Services are to continue another week, and Wednesday will be observed as a day of prayer. Nine neighborhood meetings will be held at 8 o'clock A. M.; at 10, all meet at the church, and the day will be spent in prayer. Sixty-four of the stores of Stoneham will close between 3 and 4.30 Wednesday afternoon, so the business men and their clerks can attend the services. The pastors and evangelists are greatly encouraged, and are anticipating greater results this week than last. Services are held at 8 and 7.30 P. M. every day excepting Saturday. G. F. D.

N. E. SOUTHERN CONFERENCE

Brockton and Vicinity

Brockton, South St.—Oct. 1, Rev. S. E. Ellis, the pastor, received 3 into full membership and 4 upon probation. The average attendance at the Thursday evening prayer-meeting for September was 102. There were 60 out recently at

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class-meeting. Every interest in this church is well kept up.

Brockton, Pearl St.—Everything at Brockton Heights is going nicely. Money has been raised for further repairs. Oct. 1, 4 were received into full membership and 1 upon probation.

Brockton, Swedish Church.—Rev. Gustaf Nystrom is holding extra services, seeing conversions and enjoying large congregations. Oct. 1, 6 new members were received into the church. Mr. Nystrom is a constant attendant at the Brockton Preachers' Meeting.

North Easton.—One was received by letter, Oct. 1. Miss Jennie Shepardson conducts a young people's meeting Sunday afternoon, which sustains a good attendance and has resulted in many conversions. Oct. 8 was Rally Day. Rev. P. M. Vinton is pastor.

Stoughton.—The Ladies' Aid have had a very successful harvest supper. On Sept. 24, the pastor, Rev. E. M. Ames, conducted the funeral services of the wife of Rev. S. T. Patterson. There was present a large representation of friends from former parishes. As the time of this service was Sunday, none of the neighboring ministers were present. Mr. Patterson is in serious ill-health. For the present he is visiting his son Forest at Huntington, Mass.

South Braintree.—Rev. A. E. Kirk has received 12 into the church by letter. The work here is very encouraging. Mr. Kirk goes to Texas to hold two weeks' evangelistic meetings late this fall. His church has granted him a four weeks' vacation.

Whitman.—Rally Day was observed, Oct. 1, with a harvest Sunday-school concert in the evening. The Campello Praying Band are expected to begin work in this charge early in November. Rev. H. W. Brown, the pastor, is enjoying his fifth year.

Preachers' Meeting.—The following officers were elected at the October Brockton Preachers' Meeting: President, Rev. Henry W. Brown; vice president, Rev. P. M. Vinton; secretary and correspondent for ZION'S HERALD, Rev. Lewis B. Coddington. Nov. 6, Dr. L. B. Bates, of Boston, will address the meeting upon: "Pentecost in A. D. 33 and Pentecost in A. D. 1905." It will be an open meeting. The public generally are invited to be present.

Middleboro.—Evangelist Sanford will begin union evangelistic services in this town, Oct. 13. The pastor, Rev. O. E. Johnson, is hard at work preparing for another revival. His vacation was passed at Cottage City and at Yarmouth Camp-ground. Affairs in the church are at high tide. Evangelism prevails. Funds have been practically all raised to give the church edifice a long-needed coat of paint. One Sunday-school class has promised to provide new collection plates. The King's Daughters are arranging to present the stewards with an individual cup communion set.

East Bridgewater.—A religious canvass is being made in this town, preparatory to systematic revival work. Rev. E. J. Ayres, the pastor, spent his vacation upon his farm in Connecticut. Margaret, the youngest daughter, follows the example of her sisters, and enters upon her duties as a school teacher. She begins her work in Norwich, Conn. There is a very good social interest in this church and the

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prayer-meetings are being greatly revived. Sept. 18, the Epworth League was entertained at the parsonage. A more systematic financial plan is being followed. The first week in December has been set apart as a time for special services. Rev. W. I. Ward, the presiding elder, is expected to assist the pastor at that time.

Bridgewater.—Oct. 17 will be a day of prayer on this charge. Rev. W. I. Ward, the presiding elder, will conduct an afternoon service from 2 to 5, and will preach in the evening. There will be a basket lunch in the vestry from 6 to 7 o'clock. This church is feeling the good effects of the special services of last spring.

Marshfield and West Duxbury.—Rev. B. L. Duckwall is the new pastor, transferred here by Bishop Hamilton from Delevan, N. Y. The parsonage at Marshfield has been painted and the kitchen and sitting-room both supplied with new stoves. Revival meetings are planned for November under the direction of the presiding elder, assisted by Rev. E. Tirrell, of Plymouth, and others. During the summer there have been good congregations. For two Sabbaths two presiding elders of the New England Conference were present, and Dr. E. M. Taylor.

At West Duxbury two young men, Messrs. Putnam and Estes, have secured money for the decorating of the church. Beginning Oct. 15, Rev. H. W. Brown and Rev. O. S. Smith are expected to assist the pastor in special services. Sept. 13, the anniversary of the Christian Endeavor Society was addressed by Rev. W. S. Phillips, D. D., and Rev. Mr. Hiflin, both former pastors. A fine program was enjoyed.

L. B. C.

Providence District

Centerville.—The pastor, Rev. Edward P. Phreaner, and several young men of the Sunday-school enjoyed a profitable two weeks' camping trip at the Northfield (Mass.) summer school. A class of 8 probationers meets each week at the parsonage under the instruction of the pastor. The church debt is melting slowly away, there remaining now only \$1,000. The death of Miss Mary Fildes, a faithful and useful member of this church for 63 years, is a great loss.

Newport, Middletown.—Rev. G. E. Brightman, pastor here, has been seriously ill for several months. He hopes to resume his work in time, but at present is dependent upon the kind offices of his son, a Brown University senior, and adjoining pastors for the supply of his pulpit. Mrs. Brightman has rendered invaluable aid in Sunday evening services. Mr. Brightman is suffering from a kidney trouble which has assumed chronic form and also affected other organs so that convalescence is slow and not reliable. He is, however, in the best of spirits, for he puts his trust in God as never before, and is sustained with a perfect composure in view of anything the future may reveal. The people of this church and congregation are patient, sympathetic and generous beyond even their reputation, which has always been very high. No good thing is lacking in the parsonage, and every want is supplied. Some wealthy people in the vicinity have ventured to offer many kind offices, although strangers, and the parsonage resounds with their praises. Edgar Sheffield Brightman is a Phi Beta Kappa man in Brown, and was recently made a local preacher by Mathewson St. Church, Providence. His pulpit work in supplying for pastors has been more than satisfactory; it is of great promise. He spent the summer here with his parents and made himself of great use in church work. He will continue to have supervision of the pulpit under his father's direction. The people of Thames St. Church have been extremely solicitous and kind toward Mr. Brightman. He is an ex-pastor of that church and they have come with hands full of blessing and evidences of Christian love. The many friends, ministerial and lay, all over the Conference and in regions beyond have written their good wishes, and thus in no small degree have contributed to his pleasure. He would be only too glad to reply, but says they must be patient until he is able.

Central Falls.—One of the most attractive and convenient parsonages in the district is now occupied by the pastor of this church, Rev. J. H. Buckey. Improvements costing about \$850 have produced the above long-desired result. The transformation began with the raising of the roof on the L part, making it two stories. This change allows the enlargement of

the dining-room, the introduction of a bath-room with all modern conveniences, a large study with three full windows, and, of course, plenty of light and ventilation—things lacking before—and two large clothes closets. In the kitchen a new range with hot water attachments has been installed, and other minor improvements have made here a new house. The Ladies' Aid Society has authorized nearly all the expenditure, and the trustees have done the rest. Other matters are in the air as rumors and will be reported as accomplished facts in due time.

Pawtucket, First.—Rev. S. A. Ross, recently transferred to this church from Kansas in exchange with Rev. T. E. Chandler, who goes to Kansas, has taken up the work amid every encouragement. The prayer-meetings are largely attended and full of interest. Mr. Ross has been most cordially received everywhere, and enters upon this important field with great hopefulness. Special services are now being held. The 75th anniversary of this church is to be observed in November with a week of services.

Providence Preachers' Meeting.—Some papers of more than usual interest have been given since vacation and the resumption of meetings in the Mathewson St. Church. On Sept. 11 Rev. William McCreery, of Pawtucket, gave an interesting account of a trip South; Sept. 18, Rev. J. O. Randall, of Attleboro, reviewed graphically the Denver convention; on the 25th Rev. E. C. Bass, of Providence, described vividly "Sacred Places and Sabbaths Abroad;" and on Oct. 2 Rev. C. A. Stenhouse, of Newport, discussed "Prayer in Church Work."

Group-Meetings.—The presiding elder, Rev. A. J. Coultas, is zealously trying to give each of the nine groups of his district about a week of his time, and for this purpose is excused from holding further quarterly conferences, except in a few instances, until the fourth quarter. He held the first meeting in Mathewson St. Church on Monday evening, Oct. 2, preparatory to the series in the various groups into which the city is divided. The plans laid are elaborate and practical results are expected by the pastors.

North Rehoboth.—With genuine enthusiasm and rejoicing this congregation united in singing the doxology on Sept. 10, the occasion being the completion of the improvements on the church edifice. The repairs and improvements

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embraced many items, the principal being the following: repairs on the foundation, remodeling the outer platform, and painting the exterior of the edifice. These repairs have been desired for a long time, but financial considerations prevented until the pastor, Rev. William Kirkby, with his large experience in such matters, and buoyant confidence, led the people to put the matter into his hands as financial agent. The presiding elder, Rev. A. J. Coultas, also gave great encouragement and authorized a donation from the Conference Board of Home Missions, which gave the people the inspiration and courage to make the start. The whole matter was given over to the pastor and with indomitable energy he brought the work to a successful completion before Sept. 10, a trifle over a month being required to do this hitherto impossible work. There was a cash balance on the favorable side of the financial account after all bills were paid. It was fitting, therefore, that a hymn of praise and thanksgiving should be rendered to the Heavenly Father. Mr. Kirkby, after the work was completed, took a much needed rest in the White Mountain region. His work in this Conference since entering it in 1872 is remarkable—five churches repaired, two of which were also enlarged, and three churches delivered from burdensome debts. All this means many thousands of dollars raised by the efforts of this indefatigable pastor.

Newport, First.—The new Hymnal was introduced the first Sunday in September. The Susannah Wesley and allied clubs have presented the church with 100 copies for use in vestry services, including the Sunday-school. A special meeting for study and enjoyment of the new Hymnal was held at the residence of Mrs. Banning, and a large number of persons was present. Mrs. Banning gave a fine literary and critical paper, reviewing Methodist hymn-books from the beginning. She showed several ancient copies, one extant from the beginning of the last century. Miss Katharine L. Hill, a granddaughter of former President Smith of Wesleyan University, is under appointment as a missionary to India as a teacher in one of our colleges. She is booked to go early in November. The Woman's Foreign Missionary Society here, through Mrs. Banning, the president, with a committee, is arranging a farewell reception. Mrs. Hill, the mother, is giving this only daughter to the missionary work for the Master's sake without allowing herself to think about the sacrifice. A larger farewell meeting here was planned, but the plans were laid aside at her request. The church edifice has had a new slate roof laid and the expense is already met. The Epworth League is prosperous, especially in the Spiritual Work department. Mr. Fred Weir, chairman, has issued a little folder of services in October on the general topic of "What an Epworth League Might Do." The subdivisions are: "Work for Ourselves," "Work for Others," "Co-operation in the Work," "Individual Responsibility."

KARL

New Bedford District

Falmouth.—A \$1,200 Mason & Hamlin, pedal, double manual organ has been presented to this church by friends, resident and non-resident, outside of the membership, the Mason & Hamlin Company contributing. Improvements to the parsonage, finishing and procuring a furnace, costing \$1,000, have been made possible by a subscription of \$300 from a summer resident at Wood's Hole on condition that all be raised. All this has so greatly encouraged the congregation that a standing indebtedness of \$275 is now to be tackled, and presently it will cease to stand. Special gospel services are in progress, assistance being rendered by

Is Cancer Hereditary?

Dr. Bye, the eminent Specialist on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted, or having friends afflicted, should write him. Address Dr. BYE, Kansas City, Mo.

Rev. H. A. Ridgway and others. The pastor, Rev. M. S. Stocking, is as happy as he is busy.

Yarmouth Camp meeting.—The board of managers of the Yarmouth Camp-meeting Association held the regular fall meeting in the Middleboro Church, Monday, Sept. 25. The president, Rev. W. I. Ward, was in charge of the meeting, and all but four members of the board were present. Important business was transacted, much of which will be of more than passing interest to the public generally. It was unanimously voted that during the coming season the gates should be open, giving free admission to all who desire to come on the grounds. The date of the meeting has been fixed for July 29 to Aug. 6, the outing week being the one previous. A new arrangement of services has been made. The prayer-meetings will be as usual, commencing with the sunrise meeting. Instead of the morning sermon, the time will be given to institute work, with instruction by competent leaders in the methods of Christian work in its various departments. The afternoons will be devoted to instruction in the development of the highest Christian experience, similar to what has constituted the morning sessions for the past three years. Pentecostal services will be held in the evening. The committee on liquidation of the debt report more than \$2,000 pledged or paid, and it is confidently expected that the remainder will be forthcoming in a short time. Mr. Isaiah Snow has been retained as agent, much to the gratification of all interested in the camp-meeting. It has been found advisable to appoint a committee on location of cottages, and any member of this committee will be glad to consult with any who are contemplating purchasing or building a cottage. There are several desirable locations for building, and there are cottages which may be secured at reasonable rates for the season, if people will apply for them early. This is mentioned because of the increasing number of those who are spending the entire summer resting period on the grounds. With beautified grounds, free admission, and an enlarged scope of services, the Association is expecting a fuller attendance at its next camp-meeting, and an enlarged usefulness. C. H. S.

VERMONT CONFERENCE

St. Johnsbury District

Groton.—The writer preached to a large and attentive audience at this point, Sunday evening, Sept. 24. The pastor, Rev. A. J. Hough, is in demand for many special occasions beyond the limits of his charge and even of the Conference; but at present he is obliged to refuse many such calls on account of the illness of his wife. He has attended all the regular services thus far, calls on the sick, and attends to the necessary work of his charge; but beyond this very properly devotes his time to her who has so long shared with him the work of the pastorate. Mrs. Hough is less strong than was the case earlier in the season, being confined to the bed nearly all the time now, but she is apparently as full of courage and cheer as ever. Pray for them both!

Peacham.—Rev. P. N. Granger is holding the fort, and evidently doing something more than that, notwithstanding his more than fourscore years. He has recently received 2 on probation; and to illustrate his physical vigor, he took a day's recreation lately in splitting up a lot of tough old blocks of wood, too large for the church heating apparatus, which had been accumulating for a year or two. Notice had been circulated of a "bee" at which the men were to gather and work up this wood, but the pastor got ahead! The presiding elder had the somewhat unusual privilege, on Sunday, Sept. 24, of taking dinner at a table with four generations of the same family—Mr. Granger, his daughter, granddaughter, and great-grandson.

Sheffield.—The good work in connection with this charge, which began at camp-meeting, is going steadily forward, with few other than the regular services and without assistance from outside. Ten or twelve conversions are reported since the district gathering at Lyndonville in August. Rev. G. C. McDougall is pastor.

In General.—Do not forget the Preachers' Meeting at Craftsbury, Oct. 10-11. It should be a time of refreshing and of preparation for still better work. Rev. R. J. Chrystie will be sure to look out for the comfort of all who attend, and the program is considered a good one.

Revival work is in progress, or soon to commence, on many of the charges, the brethren assisting each other in some cases, and other assistance being called in on several charges.

The weather up this way has been rather unfavorable much of the season, rain interfering with haying and harvesting, and depleting Sunday congregations. The presiding elder drove from Newport Centre to Barton Landing (thirteen miles) in a driving rain on the 18th; not a team of any description was met till the latter place was reached, and but one was seen. Only one person was seen out of doors, and that

A New Cure for Rheumatism of which any suffering reader can have A Box Free!

On the theory that "seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine, and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured, and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies, and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample, he would try it, but as he had suffered forty-one years, and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample was sent; he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67, who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years, and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Schott after suffering 13 years; she then cured a lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber, of the Concordia Publishing House. In Philadelphia, Pa., 421 N. 19th St., it cured Mrs. E. E. Thomas after suffering from swollen joints and violent sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurth, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero, of the University of Venezuela, to whom it was recommended by the United States Consul. In thousands of other instances the result has been the same. It cured many cases which defied hospitals, drugs, electricity and medical skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form, and contains neither alcohol nor acids.

Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge, to any reader of ZION'S HERALD, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is

JOHN A. SMITH,
2387 Gloria Bldg. Milwaukee, Wis

a woman scudding across the street at Coventry village.

Zion's Herald.—Now is the time to push the canvass for the HERALD, brethren, while you can offer fifteen months for the price of one year's subscription. Increase your list, and thereby add to the work done in the homes—work of the kind you are trying to do. The HERALD is a helper. F. W. L.

EAST MAINE CONFERENCE

Rockland District

Fall and Winter Campaign.—At the camp-meeting in Nobleboro the brethren decided to adopt the sub-district plan of work as last year in the main. The time is on to begin special work. By the time this communication gets to your eye the Ministerial Association will be of the past. We hope that meeting will not only benefit and quicken the work at East Pittston but that the brothers all through Rockland District will get an uplift and impetus that will both impel to noblest effort through the winter months and strengthen and qualify for grandest success in the work of the church. Will not the brethren arrange with each other for mutual help? I know this means hard work and much extra labor, but it pays. You cannot all secure an evangelist. Is it not better to be your own evangelist? Is not the fruitage of efforts with the wise, devout, straightforward, persistent aid of your brother pastors stronger and richer as a rule—less blare of trumpets, more of practical though quiet accomplishment? Let us put ourselves into the campaign this fall as never before.

Kindly give heed to this suggestion: ZION'S HERALD will aid in furthering such a campaign. Do not be satisfied with Rev. F. H. Morgan's canvass. Keep the HERALD before the people. Remember the subscription for one year will give the paper from now till the close of 1906.

Benevolences.—Have you begun to gather in for the general work of the church? There is no time to be lost. O brethren, let us not fall behind our apportionment again this year! We ought to raise at least a dollar per member for missions only. That would give us on Rockland District alone \$3,000. We are asked to raise only \$1,800. This can be done if you will raise your proportion. And so of the other benevolences. Let us begin now and say: "We will raise the apportionments."

Southport.—This charge, one of many in our Conference, that smells salt water however the wind blows, is being well served by Rev. A. P. Thompson, a local preacher. Our brother is held in high regard by church and people for his spiritual Christian character, for his excellent pulpit ministrations, for his social and pastoral qualities, and for his tireless, aggressive efforts in behalf of the new church. A good work has been done and is being done. The new church, planned and well started under the active ministry of Rev. W. A. Hanscom, is being well advanced even under adverse circumstances. Funds in so small a community come slowly, but they come, and we hope to see the new building ready for dedication by spring.

Clinton.—Rev. J. W. Price, 2d, finds plenty of work on this charge to claim all his attention and time. There are some charges where even a summer vacation is a question of doubtful expediency, the demands for minute and constant oversight are so great. The ministrations of our brother are very acceptable to the people. A good attendance at church services is in evidence. A Home Department is organized. "The Sunday-school should be larger."

The church at Benton has been renovated. The superintendent of the Sunday-school here gave a good report. Special services have been begun. Lewellyn Crawford, a licensed exhort-

er, is doing special work with good tokens at an outside appointment. Improvements have been made on the parsonage. Many indications of a prosperous year prevail. Given courage, devotion, perseverance, a firm trust and confidence in God and the Gospel of Jesus Christ, and a strong-hearted man like Mr. Price, and no obstacles can seriously block the way.

Pittsfield Circuit.—We are more than grieved to hear of the very serious illness of Rev. G. H. Hamilton. Extra work and responsibilities at camp-meetings, together with the always heavy duties of his charge, have been too much. We are glad to report him improving, but it is feared he may not be able to resume his work for many weeks. Let us all remember our brother at the throne of grace. Mr. Hamilton has been pushing work grandly on his circuit: 13 have been received on probation, 1 into full membership, and 3 by certificate. Grading about the parsonage has been attended to. Screens have been secured by a wide-awake Ladies' Aid; the Sunday-school is doing well; the Epworth League is flourishing, with its membership increasing; the Junior League is a success; Bible study is a feature in each of the Leagues. A result of Junior work is seen in additions to the church. Pittsfield is one of our best charges. T. F. J.

NEW HAMPSHIRE CONFERENCE

Concord District.

Penacook.—The work is prospering under the excellent management of Rev. C. W. Martin. The congregations are gratifying as to size, while the distinctively spiritual services are of the best as to quality. The finances are well in hand. There is every indication of a fall and

winter that will be most uplifting to the work in general.

West Thornton.—Rev. A. H. Reed is having a successful pastorate in this place, both the people and the pastor working harmoniously for the advancement of the interests of the kingdom. The summer has seen large congregations in attendance upon the preaching of the Word. Recently a dinner was served by the Ladies' Aid Society which netted over \$50. All departments of work are carefully managed.

Moultonboro.—Prosperity waits upon this parish where Rev. D. E. Burns is pastor. He is a man of good courage, and naturally instills his enthusiasm into those with whom he comes in contact. The result is that the finances are in hand, the services are well attended, and the people are happy. It is now planned to put a new memorial window in the front of the church. This plan will be carried out soon, and will make this edifice one of the most attractive on Concord District. When Presiding Elder Curt visited the place recently he was accompanied by Mrs. Curt, and, at the close of the quarterly conference, a reception was given in their honor. Refreshments were served and a social hour enjoyed. "Why not more such occasions?" one is naturally led to ask. With the burdens of many churches resting upon their shoulders, these men as presiding elders have too little of the joys of the pastorate. So

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Pullman Tourist Sleeping Cars from Chicago daily without change, via the new route. Colonists one way tickets \$33.00 from Chicago daily until Oct. 31. Correspondingly low rates from other points. Double berth Chicago to Los Angeles only \$7.00.

An exclusively first-class personally conducted tour to Los Angeles and return, leaves Chicago Tuesday, Oct. 17th. Send for itineraries to S. A. Hutchison, Mgr., 212 Clark Street, Chicago, Ill.

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this reception came as a bright spot in the midst of the duties of the year. The following day Mr. Burns and his wife took the presiding elder and his wife on a drive through Ossipee Park — a great day for all. Surely Mr. and Mrs. Burns know how to entertain.

Centre Sandwich. — It is with sorrow that we announce that another of our useful and tried men is obliged to lay aside the armor. Rev. W. C. Bartlett, the faithful pastor at this point, has been called upon to resign his charge because of failing health, and will go to California the last of the month, hoping to recover his strength in some measure. For some little time his health has been failing him, yet he had hoped to continue in the ministry after a period of rest. But it seems that it cannot be. His work in this charge was of the best, and all loved him much, and regret to have him go. The prayers of all his brethren will follow him that the Lord may bless him and comfort him in his home across the continent.

Ministers' Retreat. — The ministers' retreat for the clergy on Concord District will be held at Plymouth, Oct. 16 and 17. E. C. E. D.

Dover District

Dover, St. John's. — A reception to Miss Mabel C. Hartford was given at this church, Sept. 27, by the W. F. M. S. and W. H. M. S. auxiliaries. Thus unity in the Christlike work of missions was a normal and dominant quality of this fine courtesy extended to Miss Hartford after her prolonged stay and service in China, and her return to the friends from whom she went forth. The vestries at St. John's were beautifully decorated with flags and bunting, and the parlor was filled with curios brought from China by Miss Hartford. The day chosen for this showing of love and honor was the birthday of this missionary guest. At 8 P. M. the receiving line was formed: Mrs. Geo. H. Davis, president of the W. F. M. S., Mrs. E. S. Tasker, president of the W. H. M. S., Miss Maude Southwick, president of the Standard Bearers, Miss Hartford, and the pastor, Rev. E. S. Tasker. Young ladies (Standard Bearers) brought the people forward and introduced them. The whole affair was a delight. Kindly greetings, hallowed memories, interest in the Chinese curios, the illumined rooms and faces, the wealth of decorative color and the kindling interest in the great work of Christian missions, made a cumulative charm. After a reception and a brief musical and literary program, Miss Hartford gave some account of her work in China, with readings in Chinese, and introduced Misses Florence Davis and Maude Southwick, robed in Chinese costumes, who sang a hymn in Chinese. At the close of these formalities a social hour followed. The many friends of Miss Hartford, who have watched her work abroad, prayed for and loved her, will be pleased to read of these showings in her honor at Dover. After some rest she will speak some Sunday morning at St. John's.

On Sunday, Oct. 1, Rev. E. S. Tasker, in connection with the holy communion, baptized 2 and received 4 into full membership. Wednesday evening, Oct. 11, St. John's will have a meeting of the pastors and official members of the churches at Rochester, East Rochester, Somersworth, Portsmouth, Greenland and Dover, to be led by Presiding Elder Sanderson. This meeting is for one purpose — to pray and plan for evangelism in the churches thus grouped. This is noted here as a stimulus to other groups to do likewise.

Amesbury. — The advent of a fine boy at the Amesbury parsonage, Sept. 25, has made glad the hearts of Rev. and Mrs. F. K. Gamble.

O. C.

W. F. M. S. — The Framingham District W. F. M. S. will hold its next meeting, Oct. 18, at Marlboro. Sessions at 10.30 and 2. In the

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When the mental activities seem to be weakening and the mind losing its grip, the restorative powers of Juven Pills assert themselves by feeding the nerves, reaching every function of the human organism, giving refreshing sleep, appetite, strength and health. A trial quickly proves their far-reaching efficacy. Sent only by C. I. Hood Co., Hood's Sarsaparilla, Lowell, Mass., on receipt of this advt. and \$1.

morning, reports, papers, business, etc., will occupy the time. In the afternoon, one of the missionaries from the foreign field is expected to give the address. Will every auxiliary on the district please send a report and a delegate? Let there be a large attendance.

MRS. L. W. ADAMS, President.

CHURCH REGISTER

HERALD CALENDAR

Sunday School Union anniversary, Hamline Church, Steubenville O.,	Oct. 15-16
Board of Managers, W. H. M. S., Central Ave. Church, Indianapolis, Ind.,	Oct. 18-25
General Executive Committee, W. F. M. S., St. Paul's Church, New York,	Nov. 2
Gen. Com. Church Extension, Philadelphia,	Nov. 2
N. E. Conference W. H. M. S., Baker Memorial Church, Dorchester,	Nov. 2-3
Gen. Com. Freedmen's Aid and Southern Education Society, Hanson Place Church, Brooklyn,	Nov. 5-6
General Missionary Committee, Janes Church, Brooklyn	Nov. 8
Deaconess Hospital Bazaar, Mechanics' Building, Boston,	Nov. 7-10
Augusta Dist. Conference at Wilton,	Feb. 27-28

POST OFFICE ADDRESS

Rev. Willard T. Perrin, 74 Westland Ave., Boston. Telephone, Back Bay, 21879.

Marriages

HOLMAN — NASON — In Saco, Me., Sept. 30, by Rev. D. F. Faulkner, Perley M. Holman and Ethel M. Nason, both of Saco.

LANNON — GETCHELL — In Limestone, Me., Oct. 2, at the home of the bride's parents, by Rev. Wallace Cutter, Percy F. Lannon, of Boston, and Zeina F. Getchell, of Limestone.

McKEEN — SMITH — In Norway, Me., Sept. 6, by Rev. C. A. Brooks, Willie E. McKeen and Lucy A. Smith, both of Stoneham.

BROOKS — SMITH — In Norway, Me., Sept. 27, by Rev. C. A. Brooks, C. B. Brooks and Susan E. Smith, both of Greenwood, Me.

W. H. M. S. — The 22d annual meeting of the Woman's Home Missionary Society of the New England Southern Conference will be held in First Church, Woonsocket, R. I., Nov. 8 and 9. Each auxiliary society and young woman's society is entitled to a delegate for each twenty members and fraction thereof.

MRS. A. W. ROGERS, Conf. Cor. Sec.

DEACONESS HOSPITAL BAZAAR. — The Deaconess Aid Society will hold a Bazaar in Paul Revere Hall, Mechanics' Building, Huntington Ave., Boston, Nov. 7, 8, 9, 10. The proceeds will go to the building of a ward in the new Deaconess Hospital. Those interested in contributing to its articles for sale should address Miss ADELAIDE B. SLACK, 72 Mountain Ave., Malden, Mass.

Please send your pieces of old carpets — wool or Brussels or Wilton — to Morgan Memorial, corner of Shawmut Ave. and Corning St., to be made into rugs to be sold at the Deaconess Hospital Fair. Please send express prepaid and marked, "For Deaconess Bazaar."

INTERCHURCH CONFERENCE ON FEDERATION. — The Interchurch Conference on Federation, consisting of about 500 representatives from 28 Christian churches in the U. S. A., will meet in Carnegie Hall, Seventh Ave. and 57th St., New York, Wednesday, Nov. 15 to 21. The representatives are requested to present themselves at Carnegie Hall, the morning and afternoon of Wednesday, Nov. 15, where the chairman, secretary, and other members of the committee of arrangements will receive them and furnish them with credentials and other documents. The railroad arrangements for the conference are in charge of the chairman, who can be addressed at the Witherspoon Building, Philadelphia, Pa., Room 515. The secretary can be addressed at the office of the executive committee, 90 Bible House, New York.

For the Executive Committee,

WM. H. ROBERTS, Chairman;
E. B. SANFORD, Secretary.

GREAT MASS MEETING FOR YOUNG MEN. — Thousands of young men have flocked to the universities, colleges, and technical and professional schools of Boston. That these strangers may be welcomed in some public way by the Christian people of Boston, the Boston Chris-

tian Endeavor Union has planned for a great mass meeting for young men, to be held in Tremont Temple, Oct. 29, at 8.30 p. m. Mr. H. E. Washburn, the well known leader of choruses, is training a large choir of men to sing. Dr. W. T. McElveen, president of the Boston Christian Endeavor Union, has secured Dr. Henson to speak on, "The Young Man and the Church." Hon. Guy Andrews Ham, assistant United States district attorney, and President Fritchett, of the Institute of Technology, will speak. All young men are cordially invited. A large committee of earnest young men are busy working up the meeting.

ALPHA CHAPTER — The Alpha Chapter of Boston University School of Theology will hold the first meeting of the year on Monday, Oct. 16, at 1 p. m., at the Crawford House. Lunch on the European plan, followed by address by Rev. Franklin Hamilton, Ph. D., '91, on "Things Japanese." A prompt and full attendance is desired and anticipated.

CHAS. H. STACKPOLE, Pres.
WILBUR N. MASON, Sec.

OLD HOME ANNIVERSARY. — Bromfield St. Methodist Episcopal Church, Boston, will observe "Old Home" anniversary, Sunday and Monday, Oct. 22 and 23. Sunday, at 9.30 a. m. love-feast; 10.30 a. m., sermon by Rev. John D. Pickles, Ph. D.; Monday, social hour, 5 p. m., banquet, 6.30 p. m. Tickets, 75 cents. Several former pastors and old friends are planning to be present. Persons expecting to come kindly notify the pastor, Rev. Willard T. Perrin.

Lasell Seminary

THE Seminary has opened another of its prosperous years. The school is full to running over and many have been turned away. The following States, as well as India, which sends two pupils, Nova Scotia, two, and Canada, one, are well represented: Oregon, West Virginia, Wyoming, Texas, Minnesota, Michigan, Tennessee, Washington, Iowa, North Carolina, South Carolina, Indian Territory, Wyoming, Kansas, Colorado, Wisconsin, Illinois, besides our Eastern States.

The new teacher of gymnastics is Miss Claude Marie Francis, who graduated from Dr. Sargent's School of Gymnastics in 1900; studied and taught at Harvard Summer School during summers of '01-'03-'05; was assistant in gymnastics at Vassar College during years 1901-'05 and has a rare record of enthusiasm and ability. Miss Margaret Rand, A. B., of Newton Centre, who has been the assistant in mathematics for several years, takes, in addition to her regular work, Dr. Watkins' classes in psychology and economics.

There have been many improvements — new bath rooms, new linen and sewing rooms, parlors refurnished, many new hard wood floors, and an addition to Karandon House. The different Seminary buildings have been renamed and are now known as Cushman Hall, Carter Hall, Karandon House and Clark Cottage.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

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Religious Conditions in Europe

Continued from page 1293

about twenty minutes, but it was a searching sermon. Those Welshmen had been praying all night; some of them had fasted all day for a crowning blessing on that meeting. As Mr. Moore closed Dr. Pierson rose. I never saw him quite so affected. He said: "Brethren, during this address the Spirit of God has been searching my soul, and some wood, hay and stubble have been discovered; and I am willing that the wood, hay and stubble should be burned up. Are you? If you are," he said, "won't you stand up with me?" I suppose about three thousand people quietly stood up, and then I never saw the like of it (and I have seen exciting meetings down South). Men wept like children. A German count, who looked ten minutes before as dignified as the German Emperor, wept like a child; I looked up and saw him wiping away the falling tears. An English lord standing there by the door lifted his hands and said: "Brethren, pray for me. I am not as good a man as people think I am, and I want you to pray that God will set me right." A woman, well dressed, rose right in front of us and said: "I want to confess that I have not been living as a Christian ought. Won't you pray for me?" And then another, and another, and sometimes there were four and five talking at once. Dr. Pierson has not preached his sermon yet. He said that he had prepared the best sermon of his life for the occasion; but God didn't want it. Confession of sin seemed to be His will.

"Did you get a blessing from that?" you ask me. I didn't feel it much. I never felt so mean, so selfish, so weak, so sinful. I declare I felt like going off and putting my head in a dark hole, as the appropriate place for me to stay. I got a glimpse of the glorified Christ, and of the possibilities through the Holy Ghost, as I never had before. It kept me awake that night; and for days afterwards, in the quiet of my study, as God talked to me out of the Word, I had a new experience. Away back yonder in the old country meeting-house I surrendered to the Lord Jesus; and I believe that was the greatest event in my life, when, without feeling and without any emotion, I just surrendered to the Lord Jesus, and had a peace steal into my soul. Just two years ago I went back near that meeting-house and mingled with the farmers who, as boys, were converted with me, who wept over sin with me and accepted Christ with me. And they stood there with father and the rest of the family over the open grave as we buried mother, and piled up wild flowers over the mound. As I talked to those old farmers we had something in common. They didn't know Greek, Latin and Hebrew, and were ignorant of many things, but they knew God and the Bible. And I felt that, though I had learned some things, we hadn't drifted apart. We had the eternal verities—something underneath college culture. I did not surrender to Christ consciously again

— I had done that; but I did surrender to the Holy Spirit for work and sacrifice, and for anything. And if He wants to set my Sunday morning sermon aside—and I do not care how good it is—He can do it. If He wants to smash my little plans all to flinders, He can do it. I have the consciousness as never before of surrendering to the Holy Spirit. You call that the second blessing, do you? I think it is the third or fourth, or about the twenty-fifth, I have had, and that is not the last of it; I am looking for more yet. Are we willing that God should do things in our lives—that He should cast out everything that is sinful and selfish? If so, there is something better ahead.

I want to say that in England it is very hard to preach short sermons. I felt humiliated sometimes by resolving that I would not preach more than thirty-five minutes, and when I looked at my watch it was fifty-five sometimes. They love the Bible over there, so that they just sweep you right on in spite of yourself when you are talking about it. They believe in the Bible as the inspired Word of God, and they have quit listening to the people that call in question the inspiration of the Book. They are just going ahead with the Sword of the Spirit in their hands, and God Almighty is blessing them.

Let me close with one more thought: I believe there is a

"Sound of Abundance of Rain."

I attended the great meeting in Royal Albert Hall. In that respect Mr. Torrey's meetings in London exceeded Moody's. Moody never dared to take Royal Albert Hall, which seats about twelve thousand people, in the midst of the aristocratic portion of the city. When the committee suggested the Royal Albert Hall, Mr. Moody said: "We cannot fill it; it is not among the people." Torrey and Alexander took it and filled it day and night for two months. At the closing meeting it was packed. If all the converts had been there, they couldn't have got them in, for at least thirteen thousand people had made a credible confession of Christ during the meetings. It is claimed that the Welsh revival has gone on without preaching. I have been feeling a little like surrendering my credentials. But I learned that that is a mistake. I went to Cardiff to examine into it, and was told that Torrey came with Alexander to Cardiff and preached one month to six and seven thousand people, and just poured the gospel truth out in torrents. Those sermons were published all over the country, and the Welsh people are great sermon readers. It was after that meeting in Cardiff that the work sprang up, and it was through the preaching of the Word, backed up by years of prayer, that the whole country of Wales was shaken from centre to circumference. At the Welsh meetings there were no regular sermons, but there was more preaching than usual, for about fifty preachers got up and gave some testimony about the Word of God. You never hear it called in question. If you did the Spirit of God would stop work that minute. Wherever they call the Word in question, you do not find the Spirit of God converting souls and setting the people on fire. Preachers and people are proclaiming the Word of God. "There is a sound of abundance of rain."

The fires have leaped into Germany. There have been more than five thousand converts in one section within three months. The fires have leaped across to France. Pastor Salliens told me that they had had at a Protestant prayer-meeting in Paris over two thousand people. The Huguenot pastors of Paris and other cities

went up as a committee to Wales and got on fire, and are preaching the Gospel "with fire sent down from heaven."

You know where that Scripture comes from: "There is a sound of abundance of rain?" Elijah didn't see the cloud when he said that. He said it before he sent the servant to the hilltop. He could hear the rain coming before he saw it—before there was any indication of it. He heard it in the promise of God, in answered prayer. God had said: "If the people turn to idols, I will withhold the rain;" and Elijah just turned to God and said, "Lord, keep Thy word!" He could say to Ahab: "There will be no rain, but according to my word, for I have taken God's word as my word, and God's word is true." And when the people turned from their idols, God said: "The rain shall come;" and he just turned to God and said: "The time has come to fulfill Thy word," and he could hear the coming of the rain in the faithfulness of God's promise. He tested God. He needed some food as a result of the famine. And I tell you, brethren, if God should answer some of our prayers, we would be put to a little inconvenience; we would get more than we bargained for. If the Spirit came in mighty power, it would cost us more than some of us think. "Go and hide yourself by the brook, and I will send the ravens." I could imagine a modern Elijah saying: "Lord, why do you not send me to the Jordan, a big river that will not run dry?" But Elijah did without questioning just what God told him. He went and hid himself. And if he had not hidden himself the ravens would have been frightened away. The trouble with many of us is that there is too much of self exposed. When we get self buried out of sight, the ravens will come from heaven with all the food that we and the people need.

And then Elijah was put to the test with the barrel of meal and the cruse of oil, and God answered prayer. And with these prayers just answered, he could hear the coming of the rain in those answered prayers. Have you ever tested God in prayer? May God lead us not to preach less, but to get together for more prayer waiting upon Him and pleading His promises until the blessing comes.

My brother, every man in your congregation doubtless knows how to be saved; it is a rare thing to find a man who doesn't know how to be saved. There has been enough preaching in Boston to save everybody in it if they could be saved by an intellectual process. They know how to be saved, and what we need is to get on our knees according to God's method that God may

Those who are engaged in exhausting mental or physical labor usually measure their endurance by the effect upon the brain, nerves and muscles. They do not realize that the greatest strain is upon the heart. The brain may rest and the muscles relax, but the heart is compelled to do a certain amount of work every minute. As the heart derives its strength and vigor from the nerves and muscles, a weakened condition of either robs the heart. This over-work accounts largely for the fact that one person in every four has a weak heart. A weak heart never cures itself, but must have assistance in the shape of a tonic to make up for the excessive strain upon it. Dr. Miles' Heart Cure is a heart tonic and medicine. It should be taken in every case where there is shortness of breath, palpitation, irregular pulse, fainting or smothering spells, pain in the heart, arms or shoulders, or swelling of feet or ankles, or any symptom of weak or diseased heart.

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work in answer to intercessory prayers. Will you not join with me in that? "These signs shall follow them that believe." "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." The individual has power with God, but it is the social prayer that brings the revival; it is the getting together and uniting heart to heart, and persisting along the line of prayer, that lifts us and fires us for soul-winning work.

W. H. M. S.

— Kansas City National Training School of the Woman's Home Missionary Society opened Oct. 1. Miss Anna Neiderhiser will be in charge. Miss Belle Hanna, of Cornell College, Mt. Vernon, Ia., is to be added to the teaching staff this year, and will conduct classes in Old Testament History and English.

— The October number of *Home Mission Monthly*, published by the Woman's Board of Home Missions of the Presbyterian Church, is an especially fine one. It is mainly devoted to the subject of Mormonism, is well illustrated, and contains many articles of permanent value on this topic.

— Miss Eva Shull, the efficient and beloved matron of Cunningham Deaconess Home and Orphanage at Urbana, Ill., went to her heavenly home, suddenly and unexpectedly, early in September. Her loss is greatly mourned, not only by the family, but by all who had learned the charm of her quiet and beautiful personality.

— Three new missionaries sailed for Porto Rico, Oct. 7, under the auspices of the W. H. M. S. Miss Thayer and Miss Gayton, graduates of the Lucy Webb Hayes Training School, Washington, D. C., will take up and continue the work in the McKinley Free School, and Miss Gill, a graduate of one of our industrial schools in the South, will teach industries in the George O. Robinson Home in San Juan. Miss Alice McKinney, who has done excellent work in Porto Rico during the past four years, will not return. A farewell reception to these missionaries was held in the chapel of the Methodist Book Concern, 150 Fifth Ave., New York, on the afternoon of Oct. 6.

— The Queen Esther Circle which renders "Queens and a Kingdom" is doing a good work for the spread of home missionary understanding, and therefore, some missionary effort. This exercise, while most entertaining, yet gives by word of mouth, costume, and vivid object lessons a great deal of information concerning the kind of work carried on by the W. H. M. S. Send ten cents to the Literature Department of the W. H. M. S., 150 Fifth Ave., New York city, for a copy.

— The third book in the Home Mission Study Course of the W. H. M. Societies of several denominations is entitled, "Indian and Spanish Neighbors." It will be ready for distribution about the middle of October. The book is one of much interest. The author is Miss Julia H. Johnston, of Peoria, Ill. It is published by the Revell Co., New York and Chicago, and is uniform in price with the preceding books of the course. (Paper, 30 cents; cloth, 50 cents, net.)

— The new missionaries who sailed for Unalak, Alaska, in July — Miss Rebecca Wunderlich and Miss Mabel Benedict — were received with joy by Mrs. Newhall. Miss Benedict has been engaged in work for Indians under government auspices for several years, and she writes that she finds the little Aleuts much better looking and brighter in mind than the Indian children. She says: "I am enjoying my work immensely. I am kept busy trying to keep the girls busy, or rather, getting them to do things properly in the kitchen. I teach the girls in the kitchen from 6 A. M. to 2 P. M., and from 5 P. M. to 7:30 P. M. I rise at 5:15, and at night my feet ache."

— Cheering news comes from Rust Hall that the enrollment for the coming year is decidedly

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— Pittsburg Conference W. H. M. S. has set a good example to other Conference Societies by its official action that hereafter second hand goods sent out through the supply department shall not have money value placed upon them. Mrs. H. C. Jennings, secretary of the Bureau for Supplies, writes: "I am pleased to know this, and trust that every Conference will soon follow. There is always danger lest the value of supplies be overestimated." Due credit will be given for all new goods sent in this way.

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"Can the Gulf be Bridged?"

WE are especially gratified to continue the discussion of the relation of the church to the industrial problem by the presentation of the comprehensive and yet very practical views and suggestions which follow, from the pen of Henry Gordon Wells, Esq., attorney-at-law, Haverhill, Mass. Mr. Wells writes:

"We have already heard from the ministry on this subject, and as a layman, interested both in the church and the laboring man, I would like to add my mite to the discussion.

"As to the whys and wherefores of the gulf it is perhaps useless to argue, yet it may do us good to realize that the church would seem to be, in part at least, responsible for the gulf. There is no labor problem in India; but in Christian America and England, where the church has given us a higher type of civilization, our workmen have become intelligent, and with knowledge come awakened desires, and because the church failed to keep the pace, and has not accomplished much toward the material satisfaction of those desires, the gulf has opened and widened, and today the church busies itself alone with the soul, and the Labor Union across the gulf busies itself alone with the body. (We have no space to refer to the great changes in economic conditions which were also an important factor.) The church today does not touch many of the recent problems, because it is rooted in traditionalism. It condemns and attempts to banish many features of life, but offers no substitutes. Why cannot the church unite under one head the many different agencies which cater to the various sides of a man's nature to uplift him? Jesus Christ was all things to all men, and His church should therefore regain its position as His representative by resourcefulness and versatility in these kaleidoscopic days.

"The church at large has taken hold of this matter in the very nick of time, for the wage-earner is fast becoming a *rara avis* in our church; and right now is the opportune moment for other reasons — now, when organized greed is everywhere laying hold of our public and govern-

mental life, grabbing long-term franchises, creating and controlling monopolies of the very necessities of life, manipulating the savings of the people to their own profit, and by reason of their power beginning to despise men and laws. Right now, when the laborer, by reason of his intelligence, finds that more than one-tenth of the population is living below the margin of physical comfort; when, with his ripper understanding, he sees, or seems to see, the many bearing the burdens, the few reaping the rewards; when, with his longing for more of the good things of life, he believes that his share of the product of the labor of his hands is small compared with the vast accumulations of wealth acquired by those who seemingly toil not. Now, when these things have ripened into organized envy and hatred; now, when the people at large are being slowly interested in these questions by both newspapers and magazines, and by the acts of a few energetic, able and fearless, as well as honest, men; now, when social inertia is slowly being overcome, is the church's opportunity.

"As we know, the Congregational, the Protestant Episcopal and the Presbyterian Churches have already heeded the handwriting on the wall. Shall the church of John Wesley remain dormant — the church which saved England from revolution at the time of the Chartist movement; the church which first made religion a reality in every day life, which by its social reforms left its imprint on the civilization both of England and America; the church which has been and is the church of the masses — shall this church bury its talent in a napkin or hide its light under a bushel?

"But we must take some things for granted, and it is no time for intolerance. We must be as ready to believe that there are good unions and bad churches as we now are to believe that there are good churches and bad unions. We can easily criticize the Labor Union — oh, yes — but talk with a Labor leader and he can fill you up with some pertinent facts about churches and their members that will open your eyes. 'The offences of the Union are as distinct from the cause for which the organization stands as the Inquisition is distinct from the Gospel.' There are bad Labor leaders, too, but remember that the conviction of such men as Parks and Weissner were more satisfying to Union men than to any of us, as witness the editorials in the Labor periodicals. And some of our leaders, our ministers, are not above criticism, Dr. Johnston to the contrary, notwithstanding. Remember that even among the twelve apostles there was one who betrayed Him and one who denied Him. Let us then judge the Union as we would have them judge the church.

"There is another assumption which seems clear since all three of our sister churches recognize it — namely, that the solution is in the moral order and not in the economic. It is my further belief that it is not in the purely evangelistic, though I realize I shall be subjected to criticism on that point. As a basis for this statement, the customs, training and ideals, even nationality and language, of various types of workmen would seem to be sufficient, in a word. The church must bring the teachings of Jesus Christ nearer the daily needs of these men. And then the gulf will be narrowed, for the great purpose of the Labor Unions — the uplifting and betterment of mankind — is not far different from that of the churches, though their method has caused the gulf. Christ said, 'Suffer the little children,' etc. The Labor Unions have from the outset agitated and caused to be passed child-labor laws. Jesus taught,

'Bear ye one another's burden.' The Labor Unions have a vast machinery of out-of-work insurance and widows' and orphans' funds.

"The form of the protest seems to be the same from the time the Swabian peasants inscribed on their banners, 'Nothing but God's justice,' down to date, when the Congregational committee reports that 'Nothing but justice — justice by and justice to capital and labor alike — will meet the case.' In the light of this great common end, it would seem entirely feasible that a hearty co-operation is possible in working out the means to that end — that the methods of the Labor Union may be touched by the moral element, and the methods of the church by the eminently practicable element. The prompt and enthusiastic response of the Labor leaders to the advances of our sister denominations is very significant evidence. And certainly the principles of Jesus Christ are primarily essential for the establishment of justice and the brotherhood of man.

"But this is all useless talk without practical suggestions, and those of Rev. C. E. Davis were of just the right type, though perhaps I may be pardoned if I make further recommendations:

"First, as he suggested, get information, and that, too, in the spirit of the working-man's viewpoint. That means a comprehensive study of economics with especial emphasis on this particular phase of the subject. In addition to the bibliographies already suggested, those which have been carefully compiled by the other three denominations will be valuable.

"Second, in addition to having a prominent leader at our Annual Conferences, why not have some of the local leaders at our conventions, preachers' meetings, or even in our churches? And, in turn, why cannot the minister or some church representative in our towns and cities where unionism is present become identified in some way with the Union? Then, too, we have other organizations at our Sunday morning services occasionally, but I have never known of there ever being an invitation to a Labor Union to be present at any such service.

"Third, since our General Conference failed to take action on the matter, let our Annual Conferences appoint committees similar in scope to those of our sister churches, and ready to co-operate with them as they in their reports have signified an intention to co-operate with any other church with a similar aim. Then, when the next General Conference meets, we shall have a basis for that body to make the work of a broader scope.

"Fourth, in accordance with Dr. Johnston's view, there is a work and a duty for the layman. If we are employers, let us study more especially all the phases of welfare work which have made famous such organizations as the Colorado Fuel and Iron Company (with our own Dr. Morrill of New England), and the National Cash Register Company. Let us adopt the desires of the Consumers' League, and purchase only such articles as are produced under proper conditions and with a fair living wage. Let us during the coming holiday season patronize those firms which have arranged proper hours and wages for their clerks. In many such ways we will disarm the Labor Union's hostility to the church, and remove its distrust of the sincerity of the members. Yes, the gulf can be bridged, but it will be a slow process, and require the hearty support of both ministers and laymen."

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